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[BY EMANUEL SWEDENBORG.]

THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(*In continuation from page* 243.)

VII....OF FAITH.

73. It is impossible for any one to understand what Faith is in its real essence, unless he first understandeth what Charity is in its essence; because where there is no Charity there can be no Faith; inasmuch as Charity is united with Faith, and maketh one with it: For whatsoever a man loveth, or holdeth dear to him, that he esteemeth as Good; and whatsoever he believeth, that he esteemeth as Truth; from whence it appeareth, that there is the same union subsisting between Charity and Faith, as between Goodness and Truth; the nature of which union may be seen above, in the chapter concerning Goodness and Truth.

74. There is the same union also subsisting between Charity and Faith, as between the two faculties of the Will and the Understanding in man; for these two faculties are the recipients of Goodness and Truth: The Will is the recipient of Goodness, and the Understanding of Truth; in like manner also, they are the recipients of Charity and Faith, inasmuch as Goodness hath relation to Charity, and Truth hath relation to Faith. It is well known that Charity and Faith appertain unto man, and have their abode within him; of consequence they must reside in his Will and his Understanding, since the whole life of man is contained in those two faculties, and derived from them. Man is also endowed with the faculty of memory; but this is only a repository for the collecting and storing up such things as enter into the Understanding and Will. Hence it is manifest, that the same union subsisteth between Charity and Faith, as between the Will and the Understanding; the nature of which union may be seen above, in the chapter concerning the Will and the Understanding.

75. Charity uniteth itself with Faith in man, when he loveth and willeth what he knoweth and perceiveth; otherwise it remaineth without, and he hath no property or possession in it.

76. Faith is not Faith in man till it becometh spiritual; and it never becometh spiritual till it is a Faith proceeding from Love; and it then becometh a Faith proceeding from Love, when man loveth to live a life of Truth and Goodness, that is, to live according to the precepts of the Word of God.

77. Faith is an affection for Truth, arising from the love of truth, for truth's sake; and to love truth for truth's sake, constituteth the spirituality of man: This is the real distinction between the spiritual and the natural man; the spiritual man loveth truth for its own sake; the natural man loveth it not for its own sake, but for the sake of selfish glory, credit and emolument. Truth, abstracted from such selfish considerations, is of a spiritual essence, inasmuch as it proceedeth from the Deity; and whatsoever proceedeth from the Deity is spiritual, and is united with man by Love; for Love is spiritual union.

78. It is possible for a man to know, to consider of, and even to comprehend many things, which yet he entirely rejecteth, when he is left to his own private meditations, if they do not accord with his ruling love and affections: Of consequence he rejecteth such things after death, when his spiritual man casteth off its material covering; inasmuch as nothing remaineth in the spirit of man but what hath entered into, and become incorporated with his love. Other things are regarded after death as having no place in him or not belonging to him; and because they were never united with his ruling affections, he casteth them away from him. We speak here of the union and residence of things in the spirit of man, because it is this which liveth, and existeth, and which is a true and real man, after the rejection of its material body by death.

79. The light and heat of the sun will supply us with a very just idea of the nature of Goodness and Truth, wherein the essences of Charity and Faith do respectively consist. When the light is united with the heat, as in the time of spring and summer, then the whole face of the earth is blessed with the powers of life and vegetation: but when the light is without heat, as in the time of winter, then the whole face of the earth, with every thing that groweth upon it, is in a state of death and inactivity. Truth, in like manner, which is the object of Faith, is spiritual light; and Goodness, which is the object of Love, is spiritual heat; and from hence we may form a very just idea of the state and condition of each member of Christ's Church upon earth, when his Faith is united with Charity, and when it is separated from it: In the former case he is like a rich garden or paradise; in the latter he is like a barren desart, or a country covered with snow.

80. Confidence or trust in God, which is said to be the effect of Faith, and is called that Faith which bringeth salvation, is of a mere natural origin, and in no respect spiritual, when it is the effect of Faith alone. Spiritual confidence, or trust in God, deriveth its life and essence from the good affections of Love, but not from bare speculations of Faith without Love. The confidence which arises from Faith without Love, is dead; for which reason true confidence can never be possessed by such as live evil lives. It is a false confidence also to suppose that men may be saved by the merits of Christ, without any regard to their own lives. All persons, indeed, who are under the influence of true spiritual Faith, have confidence in the Lord Jesus Christ, that they are saved by him; because they believe that he came into the world to give eternal life to those who believe and do according to his commandments, and that he regenerateth them, and

fitteth them for the kingdom of heaven; they believe also that he doeth this of his own pure mercy, without the help of man.

81. To believe the things which God hath revealed in his Word, and to abide by the doctrines of the Church, hath an appearance, indeed, of being a true Faith, and it is no uncommon thing to suppose that such a Faith may save a man, whether his life be agreeable or not to the doctrines which he believeth. But this is a thing impossible; such a Faith being only the Faith of persuasion; whose nature and characters we shall now proceed to describe.

82. The Faith of persuasion consisteth in believing and loving the Word of God, and the doctrine of the Church, not out of any regard to truth, and a conformity of life to its dictates, but for the sake of worldly advantages, honors and distinctions, as the principal ends of pursuing truth. Such persons, therefore, as are under the influence of this kind of Faith are regardless of the Lord and his kingdom, and let all their views centre in this world and themselves. This Faith of persuasion, so far as it relateth to the truth of Church-doctrines, is stronger in those who aspire after preferment, and are eager to grow rich in the world, than in those who are of a more humble and contented nature; the reason whereof is, because Church-doctrines serve the former as means to procure their ends; and in proportion they love and depend upon the means whereby it is procured. The case, in short, is this: So far as men are inflamed with the fires of self-love, and the love of the world, and speak, preach, and act according to the impulse of those fires, so far they are under the power of their persuasion; and in this case, they do not know but that they are in the truth; whereas, when those fires are abated in them, their Faith and persuasion are abated in the same proportion, and oftentimes are entirely extinguished. Hence it is evident, that the Faith of persuasion is of the lips, and not of the heart; and of consequence, that it wanteth the essential property of true Faith.

83. They who are under the influence of the Faith of persuasion, have no internal perception of the truth or the falsity of what they teach; nor indeed is it a matter of any consequence to them whether their doctrines be true or false, if so be they only square with popular opinions, and gain a popular assent; for they are void of all affection for truth on its own account, and therefore recede from the Faith whensoever it is unattended with honor and wealth, if they can do it but with a safe reputation. For the Faith of persuasion hath no residence in the interiors of the soul, but standeth as it were in an outer gate, in the court of the memory, where it is ready for service whensoever it is called upon. Of consequence, this Faith vanishes away after death, together with all the truths and doctrines which it embraced; for then no Faith remaineth but what hath its abode in the interiors of the soul, that is, what hath its root in goodness, and is thereby incorporated with life.

84. Our Lord alludeth to such persons as are under the influence of the Faith of persuasion, in these words: "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful things? and then will I profess unto them, I never knew you, depart from me, ye that work iniquity," St. Matt. vii. ver. 22, 23; and again,

"Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I tell you, I know you not whence you are; depart from me ye that work iniquity," St. Luke viii. ver. 26, 27. The same people are alluded to likewise in the character of the foolish virgins, who had no oil in their lamps; "Afterwards came also the other virgins, saying, Lord, Lord, open unto us; but he answered and said, verily I say unto you, I know you not," St. Matt. xxv. 11, 12. By oil in their lamps is spiritually signified the blessing of Love dwelling in Faith.

(*To be continued.*)

LIFE OF EMANUEL SWEDENBORG.

(*Continued from page* 245.)

The astonishing and well-attested relations we have already enumerated in the life of this highly illuminated messenger of the Lord, may serve to convince serious and unprejudiced minds, that he had real and unquestionable communication with the spiritual world, and its inhabitants. We shall now proceed to relate a few other particulars, equally well authenticated, though not less extraordinary. In the year 1767, Swedenborg, who was then in London, was about to depart for Sweden, and desired Mr. Springer, an intimate friend, to procure him a good captain, which he did, and made the agreement with a person named Dixon. Mr. Swedenborg's effects were carried on board the vessel; and as his apartment was at some distance from the port, they took for that night a chamber at an inn near it, because the captain of the vessel was to come and fetch him in the morning. He went to bed, and Mr. Springer went to sit in another room with the person of the house, with whom he was conversing. They both heard a remarkable noise, and could not apprehend what it could be; and therefore drew near to a door, where there was a little window that looked into the chamber where Mr. Swedenborg lay. They saw him with his hands raised towards heaven, and his body in the greatest agitation. He spoke much for the space of half an hour, but they could understand nothing of what he said, except, that when he let his hands fall down, they heard him say with a loud voice, "My God!" but they could not hear what he said more. He remained afterwards very quietly in his bed. Mr. Springer entered the chamber with the master of the house, and asked him if he was ill. No, said he, but I have had a long discourse with some of the heavenly friends, and am at this time in a violent sweat.

As his effects were embarked on board the vessel, he asked the person of the house to let him have a shirt; he then went again to bed, and slept till morning. When the captain of the vessel came to fetch Mr. Swedenborg, Mr. Springer took his leave of him, and wished him a happy voyage; and having asked the captain if he was provided with good and necessary provisions, he answered that he had as much as was needful for the voyage. On this Swedenborg said, "My friend, we have not need of a great quantity; for this

day week we shall, by the aid of God, enter into the port of Stockholm, at 2 o'clock." On captain Dixon's return, he related to Mr. Springer that this happened exactly as Mr. Swedenborg had foretold. Two other captains of vessels carried him from England to Sweden, and brought him back from thence. The name of one was Harrison, the other Browel. The first mentioned that "Mr. Swedenborg kept himself to his bed almost all the time of the voyage, spoke much when (apparently) alone, and always answered any questions he put to him with great sagacity." Captain Harrison further observed, that "when Swedenborg was on board his ship, he had the most favorable wind, and if he could always have him, he would carry him very willingly for nothing." Captain Browel said the same: he carried him from London to Stockholm, in a very remarkably short space of time. When he spoke of this to Mr. Swedenborg, he replied—"I have always been particularly favored in sea voyages." Mr. Robsam met him in his carriage, when he was coming to London, his last voyage but one, and asked him how he durst undertake so long a voyage at the age of eighty: Do you think, added he, that I shall see you return hither? "Be not uneasy, my friend, (said he) if you live, we shall see one another again, for I have yet another voyage of this kind to make." He returned accordingly. The last time of his departure from Sweden, he went to see Mr. Robsam on the day he was to set out, who then asked him if they should meet again. He answered in a tender and affecting manner, "I do not know whether I shall return; but am assured, I shall not die before I have finished the publication of the book entitled *True Christian Religion*, and for which only I am now about to depart. But should we not see one another more in this lower world, we shall in the presence of the Lord our good Father, if we observe to do his commandments." He then took a cheerful leave, and went with an apparent vigor of body of a man of thirty years of age.

Mr. Robsam once asked him, if it was worth while to take notice of dreams. He answered, that "at this time the Lord seldom gives revelations in dreams, yet it may happen that such as understand correspondencies may draw advantage from them; in the same manner as a person awake may prove his inward state by comparing his own will with the precepts of the Lord."

(*To be continued.*)

OBJECTIONS ANSWERED.

(*Continued from page* 268.)

THE ORIGIN OF ANGELS AND DEVILS.

He who is instructed in the nature of Divine order, may know, that man was created for this end, namely, that he may become an angel, for in him is the ultimate of order, wherein all that appertains to heavenly and angelic wisdom may be formed, renewed, and multiplied. Divine order never subsists in what is intermediate, or forms

any thing there without what is ultimate; but in order to its being in its fulness and perfection, it must proceed to its ultimate or limit: then, when it has attained thereto, it has the power of forming, and also, by virtue of things mediate therein reposited, of renewing and producing itself afresh, which is effected by means of procreation: wherefore in the ultimates is the seminary of heaven. This also is understood by what is said of man and of his creation, in the first chapter of Genesis, verse 26, 27, 28: "*God said, let us make man in our image, according to our likeness: and God created man in his image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, be fruitful, and multiply yourselves;*" to create in the image and likeness of God, is to repose in man all things of divine order from first to last, and thus as to the interiors of his mind to make him an angel.

The reason why the Lord rose again, not only as to his spirit, but also as to his body, is, because, when in the world, he glorified his whole humanity, that is, made it Divine. For his soul, being derived from the Father, was of itself the essential Divinity, and his body became a likeness of the soul, that is, of the Father, and thus it was also made Divine. Hence it was, that, differently from all other men, he rose again both as to soul and body. This he also manifested to his disciples, when they took him to be a spirit, by saying, "*Behold my hands and my feet, that it is I myself: handle me and see, for a spirit hath not flesh and bones, as ye see me have,*" Luke xxiv. 36, 37, 38; by which he gave them to understand, that he was man, not only as to spirit, but also as to body.

From what has been advanced we may now safely conclude, that all who have been born men from the beginning of creation, and are deceased, are either in heaven or hell. This follows, *first*, from what has been said and shown in the preceding numbers, namely, that heaven and hell are from mankind. *Secondly*, from this consideration, that every man, after his departure from this world, continues to live to eternity. *Thirdly*, that thus all who were ever born men since the creation of the world, and are deceased, are either in heaven or hell. *Fourthly*, that whereas all who shall hereafter be born, will also go into the spiritual world—that world is of such an extent and nature, that the natural world, wherein men dwell on the earths, cannot be compared therewith. But in order that these positions may be more distinctly perceived, and made evident, I shall here unfold and describe them one by one.

That all who have been born men since the beginning of creation, and are deceased, are either in heaven or hell, *follows from what has been proved, namely, that heaven and hell are from mankind*, appears without explication. It has been the prevailing belief heretofore, that men will not go to heaven or hell before the day of the Last Judgment, when the soul will return to its body, and so enter into the enjoyment of such things as are supposed to be proper to the body. Into this belief the simple have been led, by those who professed wisdom, and have made inquiry concerning the interior state of man; such persons having never thought about the spiritual world, but only about the natural, and consequently, having never thought about the spiritual man, have therefore been ignorant that the spiritual man,

which is within every one's natural body, is equally in a human form as the natural man; hence it never entered into their mind, that the natural man derives its human form from the spiritual man within it; although they might see that the spiritual man acts at pleasure in all and every part of the natural man, and that the natural man is altogether incapable of acting of itself: it is the spiritual man that thinks and wills, for this the natural man cannot do of itself, and thought and will are the all in all of the natural man, for the latter is acted upon at the pleasure of the former, and likewise speaks as the former thinks, insomuch that action is nothing but will, and speech is nothing but thought, for on the removal of will and thought, speech and action instantly cease. Hence it appears, that the spiritual man is the real man, and resides in all and singular parts of the natural man, consequently, that it has the same likeness and appearance, for every part or particle of the natural man, which is not acted upon by the spiritual, is lifeless. But the spiritual man cannot appear to the eyes of the natural man, for what is natural cannot see what is spiritual, but what is spiritual can see what is natural; this being according to order, whereas the former is contrary to order, for all influx is from the spiritual into the natural world; so also is sight, for sight is influx; but influx from the natural into the spiritual world is a thing impossible. The spiritual man is what is called the spirit of man, which appears in the spiritual world in a perfect human form, and which lives after death. As the learned have known nothing concerning the spiritual world, and consequently nothing respecting the spirit of man, as was observed above, therefore they have imagined, that man cannot live as a man, until the soul return to the body, and again be endued with its senses; hence have arisen such vain and silly ideas concerning the resurrection of man, as that the body, although devoured by worms and fish, and totally fallen to dust, is to be collected together again by an act of Divine Omnipotence, and reunited to the soul; and that this will not take place before the end of the world, when the visible universe is to perish: besides many more things of a like nature, which exceed all comprehension, and strike the mind at first sight as impossibilities, and contrary to Divine order; hence also the faith of many becomes weak; for they who think wisely, cannot believe what they do not in some measure comprehend, and there is no such thing as a faith in impossibilities, or in what a man believes to be impossible. From this ground it is, that they, who do not believe in a life after death, draw arguments against it. But that man rises again immediately after death, and that he is then in a perfect human form, may be seen in many articles in the treatise on *Heaven and Hell*. These observations are made, that it may be still farther confirmed, that heaven and hell are from mankind; whence it follows, that all who were ever born men since the beginning of creation, and are deceased, are either in heaven or hell.

(To be continued.)

ON THE NATURE OF INLLUX.

(Continued from page 272.)

It is almost unaccountable, on the first view of the case, how men can so willingly engage on the side of unbelief, in matters so highly interesting and desirable; for most pride themselves in their knowledge; whereas incredulity is the negation and *grave of knowledge*, and only serves to expunge ideas from the mind. Whatever such may say or think, they are as void of all laudable ambition and dignity of sentiment, as a worm of the earth; and the vilest reptile that crawls upon the face of it, has a more eligible condition than theirs.

It is said in the prophet Amos, "surely the Lord God will do nothing, but he revealeth his secrets unto his servants, the prophets." He hath done this in old times, and is he a variable God, that he will not do the same in the last times? Is he less communicative, or his servants now less dear to him? This cannot with truth be said. The deluge, the destruction of Sodom, the liberation of the Hebrews from Egyptian bondage, the revolutions in the kingdom of Israel, their victories, captivities, and dispersion; the Great Restorer of the true Israel, the states of the Christian Church, its apostacy, and its restoration in the New Jerusalem Church, (one great subject of our author's writings) with numberless other particulars, have all been revealed by the Lord to certain of his chosen-ones, before these great events came to pass; and can we suppose that the last of these, which is the most concerning of all, will want its previous messenger to prepare the Church for its approach? It has long been a time of trouble and treading down, and shall there not be a time of refreshing and raising up, when the children of Zion shall be made joyful with the glad tidings of the coming of their King? Shall the profane insults, rebuke, and blasphemy of the enemies of our faith, continue to mock the patient hope of the christian; and will not the Lord send some enlightened seer with a message of peace and comfort to his people, some Caleb to testify unto them of the good land which he hath seen, and also bearing with him a cluster of the fruit of it, for their encouragement to go up to possess it? He has done this in the person and writings of the Honorable Emanuel Swedenborg, who for these five-and-twenty years past, has been favored with an open vision of the spiritual worlds, and still continues* to enjoy the same, and to communicate to his brethren many curious, wonderful, and instructive discoveries, relating to his converse with angels and the things of their kingdom, as may be seen in his various writings: So that infidels can now no longer plead that challenge in excuse for their unbelief, "Show us one who can testify of these things from his own knowledge, and we will believe;" for such a witness, and a credible one too, is alive this day.* I have conversed with him at different times, and in company with a gentleman of a learned profession and of extensive intellectual abilities: We have had a confirmation of these things from his own mouth, and have received his testimony,

* The Baron was alive when Mr. Hartley wrote this preface.

and do both of us consider this our acquaintance with the author and his writings among the greatest blessings of our lives. We cannot doubt but that the same evidence, which has appeared credible to us, must appear the same to many others; and where men of liberal minds and education think otherwise, a single line will amicably settle the difference betwixt us, viz.

Veniam petimusque damusque vicissim.

But where any wrong bias, bigotry to a system, worldly interest, or a confirmed habit of unbelief, lead any to a determined opposition, there argument must lose its force on any subject, for *non persuadebis eti amsi persuaseris.*

As the author, when in England in the year 1769, was called upon in a letter from a friend, to give some account of himself, for the reasons therein suggested, (his answer to which letter I have translated and annexed to this work) there is the less occasion to enlarge on what relates to his personal circumstances. However, we cannot but take notice here of the kind and honorable treatment he continues to meet with in his own country, as a circumstance which does honor to the royal family, the grandees, the senators, and the bishops of the Swedish nation; for every one that comes to us in the name of a prophet, a messenger of the Lord, or a seer, with credible marks of his mission, is certainly entitled to high respect from such distinction of character. That Baron Swedenborg's life, qualifications, and high pretensions, have passed through a strict scrutiny in his own country, as to every part of his character, moral, civil, and divine, is not to be doubted; and that he maintains dignity, esteem, and friendship there with the great, the wise, and the good, I am well informed by a gentleman of that nation, now residing in London; and from whose mouth I could relate an instance of the author's supernatural knowledge, as well known in the court of Sweden, and not to be evaded or called in question, if the fact be as is related: But as I have not the author's leave for this, I think not myself at liberty to mention it. Thus far I think that the credibility of Mr. Swedenborg, as a witness to the truth of what he relates, stands unimpeached: The extensive learning displayed in his writings, evinces him to be the scholar and philosopher; and his polite behaviour and address, bespeak the gentleman: He affects no honor, but declines it; pursues no worldly interest, but spends his substance in travelling and printing, in order to communicate instruction and benefit to mankind; and he is so far from the ambition of *heading a sect*, that wherever he resides on his travels, he is a mere solitary, and almost inaccessible, though in his own country of a free and open behaviour. He has nothing of the precision in his manner, nothing of melancholy in his temper, and nothing in the least bordering upon the enthusiast in his conversation or writings, in the latter of which he delivers facts in the plain style of narrative, speaks of his converse with spirits and angels with the same coolness that he treats of earthly things, as being alike common to him; he proves all points of doctrine from scripture-testimony; always connects charity and good life with true faith, and is, upon the whole, the most rational divine I ever read. If these parts of character may be allowed to gain credit to his testimony, I think it

may be pronounced concerning him, that he is the most extraordinary messenger from God to man, that has appeared on earth since the apostolic age, and that he may properly be called the Living Apostle of these days. As to his writings, the subjects of them are confessedly, not only new, but greatly interesting; such as the spiritual sense of the scriptures, many of the most difficult, and hitherto unknown passages of which, he explains by the rule of correspondences, showing how things spiritual are represented or signified by things natural: He lays open to view the errors which have been introduced into the Church, and still subsist in it, and establishes the fundamental articles of faith on the divine authority of the sacred writings, without quoting the authority of any man, or offering any thing in the uncertainty of opinion. In his character of seer, he draws aside the curtain which divides betwixt mortality and immortality, and opens a prospect into the world of spirits, presenting to us the different states of souls after death, their communications with angels and one another, their preparation in the middle state (not according to the figment of a Romish purgatory) for final bliss or misery; and numberless other wonderful discoveries relating to their condition, the different classes in the different communities of angels in their respective heavens, and likewise to the infernal kingdom. Of these he treats professedly in his book on *Heaven and Hell*, which is but a small part of his works: It would require a volume to give even a general character of them all, and therefore I shall forbear to particularize here, observing only that the amazing treasure both of curious and *useful knowledge* exhibited in his writings, concerning things natural and revealed, moral, philosophical, and divine, does not only far excel whatever has come down to us of Hermes, Pythagoras, and Plato, but even surpasses, in importance of matter and extent of discovery, all that the fathers have written or divines have taught.

On the first view of things so strange, many will be apt as it were to start back, and to pause with a kind of surprise; and upon finding them so different from their present ideas, or having *no ideas at all about them*, they will be inclined to reject them as fable or delusion. This may be the case not only of such as are chained down to their present belief or unbelief, but even of some less contracted and fixed in pre-conceived opinions; but men of enlarged minds, improved by a liberal education, are not so hasty to condemn what they cannot immediately close with, but will give *a fair trial* to what is offered, and admit of so much as the nature of its evidence demands; and to such I address myself with respectful deference, recommending to their perusal the author's Latin works as worthy of their attention and remarks. In this great variety of materials, many things will be found better suited to some than to others; and there are also many which may be passed over as matters of indifference; but let us not quarrel with variety, but take that which is suited to our own apprehension and use, and leave the rest to others, remembering that the Lord is good to all, and not only provides for us things necessary, but also for change, entertainment, and delight, as well in our spiritual as in our natural state. Let it likewise be observed, that in things relating to the condition and laws of the Spiritual World, we are not to set up our customary ideas, or the philosophical notions we may

have imbibed in this, as an adequate measure of Truth; for things spiritual and things natural are dissimilar and heterogeneous, and yet, when compared in the light of true philosophy, they are analogous and corresponding: But then the mind must familiarize itself by degrees, and a habit of abstraction, to the contemplation of spiritual subjects, before it be able to form proper and satisfactory ideas of them, and then it may; for the capacity and faculties of the human mind are immense, and by suitable discipline and exercise may, even in this life, be accommodated to the reception of celestial science. Few men, perhaps, even of a philosophical genius, will be able at first to comprehend the author's meaning in those parts of the following treatise, where he speaks of that Spiritual Sun, whose light in its essence is Wisdom, and whose heat in its essence is Love; and yet, upon an attentive consideration of the difference betwixt essence and form, and between the different natures of things Spiritual and things Natural, this may appear very intelligible. We are apt to conceive of Wisdom and Love, only as modes of thinking and sensation in the soul, whereas they are really principles or spiritual essences communicated by Influx from God, the fountain of all essences, and received by the soul according to its capacity of reception.

It will be thought high time to have done with so long a preface to so short a work, as the porch may perhaps already appear too large for the house; and yet, after what has been said for the use of the reader, much more remains behind; but a measure must here be observed. As our highly distinguished author, who is also eminent in the school of human literature, writes to men of understanding; so his humble translator follows his steps in this address to the honorable and learned universities of this realm; as the hand of a mean messenger may be allowed to bear a rich present to his superiors; for by that name I must call every thing that comes from our author's pen.

Reader, adieu; and think not ill of those who wish and labor only for thy spiritual welfare. Time is short, and eternity is long: Good and evil are before thee: Angels of light and spirits of darkness are with thee; and heaven or hell is the sure end of thy journey through this life: consider well then, O traveller, where thou art, and whither thou art going; refuse the evil and choose the good; love thy true friends; make the most of thy time and the best of thy way; and I wish thee good luck in the name of the Lord.

THOMAS HARTLEY.

☞ The foregoing production was written by Mr. Hartley as a preface to the first English edition of Baron Swedenborg's "*Treatise on Influx*," the publication of which wonderful work shall be commenced in our next number. EDITORS.

TO THE

CLERGY OF THE UNITED STATES OF AMERICA,

ON THE

THEOLOGICAL WRITINGS

OF

THE HON. EMANUEL SWEDENBORG.

(Continued from page 274.)

But you will say, perhaps, we would give immediate assent to the doctrines delivered by Baron Swedenborg, provided their authority had been supported by *miracles;* and we are of opinion, that in a matter of so much importance, there was an expediency, and even a necessity, that some such *preternatural* testimony should have been superadded, in aid of that which is to be collected from the mere verbal declarations of the writer, and the apparent truth of his doctrines. But let me ask in reply, what kind of *miraculous* testimony would you have required on this occasion? The Jews required of our Lord *a sign from heaven*, and not content with the wonderful miracles he had wrought for their conviction, in healing the sick, raising the dead, giving sight to the blind, feet to the lame, and ears to the deaf, they were urgent for some other *still more extraordinary* token of the truth of his mission. This, you will allow, was a criminal perverseness and obstinacy amongst the Jews; but do not you offend in like manner on the present occasion respecting the credentials of the Swedish scribe? Do not you overlook the *real great* signs and miracles which have been wrought for your conviction, whilst you require such *other* signs and miracles, as, perhaps, if granted, would not produce conviction, or, if they did produce conviction, would possibly but increase thereby your condemnation? I could wish this matter to be well considered and understood by you, being well aware, that such as object to Baron Swedenborg the want of miraculous testimony, have never yet given the nature of that testimony a proper degree of serious attention. For let me ask, hath not a miraculous testimony, and this of a most extraordinary nature, such as was never yet vouchsafed to mankind since the foundation of the world, been vouchsafed in the present instance? What could be a greater miracle than that a man like ourselves, for the space of twenty-seven years continually, should enjoy open communication with the spiritual world, so as to be enabled to discourse with spirits and angels, and to see the things of that world, which, according to the general laws of nature, are totally concealed from mortal eyes? What again could be a greater miracle, than that by means of this same man, the internal spiritual sense of the Holy Scriptures is now opened and made manifest, which hath been heretofore deeply hid and concealed from the most enlightened persons of former ages? Lastly, what could be a greater miracle, than the fulfilment hereby of ancient prophecies, in *raising up again the tabernacle of David which had fallen down*, and building up a new spiritual temple of pure

worshippers of the Great Jehovah, signified and predicted in the Revelations, under the figure of the *Bride*, the *Lamb's Wife?* Yet you reject all this most extraordinary miraculous evidence, which is enough to convince every serious and well-disposed mind, and in the mean while, what is the evidence you require in its place? Why, like the dissatisfied Jews of old, *a sign from heaven*, a miracle of your own choosing, and not of God's; an imaginary testimony, which, I will be bold to say, would not produce conviction if granted, or, if it did produce conviction, would not tend at all to forward your salvation, but possibly would have a direct contrary tendency. For alas! in these days of infidelity and scepticism, how few would have believed in the *kind of miracles* which you require, and what endless doubts and suspicions would have been excited respecting their authenticity and credibility! How many would have imputed them to an infernal instead of a divine agency! How many would have made them even a ground and reason for refusing their assent to our author's doctrines, urging them as marks of Antichrist, and of the *false* prophet, rather than of the *true*, and sheltering themselves herein under the declaration of Christ himself, who hath said, that *false Christs and false Prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect!**

Besides, who cannot see plainly, that all such miraculous testimony as you require may be dangerous, even where it is received and acknowledged, by *compelling* belief, and thus forcing a stronger conviction on the understanding than is in agreement with the life's love, in which case a more terrible condemnation may be the consequence? Who cannot therefore see, that the cry for some other more convincing miraculous testimony than is already vouchsafed, under the marvellous despensation of grace and truth now offered unto men, is in the nature of it most unreasonable, to say no worse of it, and will be found to deserve that severe reprehension which the God of truth and reason gave on a similar occasion of old, when he said, *an evil and adulterous generation seeketh after a sign.*†

But methinks I hear you urge, as a final unanswerable argument against acceding to the testimony of Baron Swedenborg, that the dispensation of grace and truth in Jesus Christ, when he became incarnate here on earth, is the last and crowning dispensation which God hath to offer unto mankind; that it is all-complete and all-sufficient for every purpose of salvation, being the end of the law and the prophets, and containing so full and perfect a revelation of the will of the Creator to his creatures, as to supersede the necessity of any further dispensation; consequently no further dispensation is to be expected, and nothing is required of the ministers of the Gospel but to believe in and preach Jesus Christ, and obedience to his commandments, which will be abundantly competent to secure every possible blessing both to themselves and the people committed to their care. It is granted: The despensation of grace and truth in Jesus Christ is as

* Mark xiii. 22. See also the Revelations, chap. xiii. 14; where the beast is described as deceiving by miracles.

† Matthew xii. 39.

you represent it, all-complete and all-sufficient; and it will assuredly be well with you and with your people, and you can want no other dispensation to secure your eternal happiness, if Jesus Christ be preached, and his commandments obeyed. But let me ask, is this the case? In the first place, is Jesus Christ preached? Do you believe on him yourselves as the ONE ONLY LORD AND GOD of heaven and earth, and do you teach your people so to believe on him? Do you acknowledge the FATHER and the SON to be *one in him*, as he himself hath taught, and that of consequence he is the manifested Jehovah, the sole Creator, Redeemer, and Regenerator of man? Or rather, have not some amongst you entirely rejected this your God, by denying his divinity? And have not others divided this one only Lord and God into three, making one God of the Father, another of the Son, and another of the Holy Ghost? Do not you regard JESUS CHRIST either as a mere creature, or as a Divine Person separate from and subordinate to the Father? Do not you regard the Holy Ghost as a person separate from both, assigning to each separately distinct attributes and offices? Is not your idea of God become thus altogether confused and perplexed, so that you know not to what or to whom to direct your worship, sometimes addressing yourselves to the Father, sometimes to the Son, and sometimes to the Holy Ghost, but never to Jesus Christ alone as the one only God, in whose divine person the sacred Trinity of Father, Son, and Holy Ghost is contained? And let me ask further, is not this confusion and perplexity in your ideas of Jesus Christ manifested by want of power in your public preaching and ministry? Are not your people left hereby unconverted, unreformed, and unedified, not being directed to that *one* redeeming Lord God, who can alone truly convert, reform and edify them? Is not Jesus Christ therefore in reality disbelieved in, and are not his commandments in consequence disobeyed, and is not this too generally evidence in the lives of your people, by the want of those signs ever attendant on a true faith and obedience, viz. repentance, deliverance from the power of evil, and renovation of life according to the law and order of Heaven, grounded in the pure love of God and man? I should be exceedingly sorry to judge herein an unrighteous judgment, or to lead others to do so, but surely the growing iniquity of the times is a pressing reason to suspect that all is not right herein, and as pressing a motive for all, but especially the ministers of the Gospel, to enquire seriously whence the wrongness comes, what is its real cause, and what may be its effectual cure. And if from such enquiry it shall appear, that the knowledge of the Christian God and Redeemer, and of the nature of salvation by him, is now almost totally lost in the Christian world, in consequence whereof neither is Jesus Christ preached, nor his commandments obeyed, and that thus the dispensation of grace and truth, opened by this incarnate God under his first manifestation in the flesh, is in a great measure become of none effect, being rendered insufficient to answer the saving purposes intended by it; in this case, surely, must appear at the same time, the expediency and necessity of some *new* dispensation of heavenly doctrine, not for the purpose of revealing a *new* will of God, a *new* commandment, a *new* Saviour, or a *new* mode of salvation, but only of making known again to mankind that *old* will of God, that *old*

commandment, that *old* Saviour, and *old* mode of salvation, which, in these latter days, through the overflowings of iniquity and error, had been nearly lost sight of and made ineffectual. That such a dispensation is now opened in the writings of the Swedish Scribe, will be manifested to every candid and serious reader, it being the one only end and object of those writings, to call men back again to Jesus Christ, and to point out the true nature and manner of salvation by him.

I repeat it therefore again; be these writings true or false; be their authority well or ill founded; be they from the *Father of Lights*, or from the *father of lies;* it is your office and duty, as ministers of the truth, to examine well into the nature of their evidence, and the degree of credibility which is due to them. You cannot possibly excuse yourselves from the discharge of this duty: A regard to truth and the interest of religion demand it of you; and you are bound to greater caution herein, inasmuch as the judgment you form will not affect yourselves only, but will affect also the people committed to your care, so that the salvation of thousands may possibly depend upon your decision in this interesting case. If Baron Swedenborg therefore be an *heaven-taught scribe*, your own consciences will dictate to you in a more powerful language than that of any human words, how you ought to hear what he teaches, and not only hear him yourselves, but also make his doctrines known to others as far as ability is given: And if he be a *false teacher* and deceiver, you are still equally bound to discover and make known the fallacy and deceitfulness, by which he hath already begun to impose upon thousands, that so the error may be nipped in the bud.

Many *prejudices*, it must be acknowledged, arising from a variety of sources, at present stand in the way to oppose in your minds the testimony of the honorable author here presented before you: But let me ask, what teacher of truth, whether ancient or modern, religious or philosophical, hath not *prejudice* opposed? The prophets of old, you well know, were each of them in their turn violently assaulted by *prejudice*. The God of Truth Himself, when manifested in the flesh, did not escape *prejudice*. His most venerable followers in all ages, after the example of their Divine Master, have had to combat with the same unreasonable adversary, *prejudice*. *Prejudice* too hath had the boldness to oppose the conclusions of a sound philosophy, as well as of a sound theology, and you need not be informed, that, had the voice of *prejudice* prevailed, the brightest discoveries of the most able philosopher that ever contemplated the works of the God of Nature, had still laid buried in obscurity.*

But it was always deemed a characteristic of true wisdom to overcome *prejudice*. The lover of truth is taught to believe this, and to be persuaded that truth is not less truth because it is vilified and op-

* It is well known how the philosophical principles of Sir Isaac Newton were opposed and controverted in his own country at their first publication, nor was the prejudice against them removed until they had received the sanction of approbation from the learned in other parts of Europe, and were sent back again into England embellished and enforced by the annotations of the French commentators.

posed; neither is error less error because it hath numbers on its side, and is exalted to honor and pre-eminence: Your candor will keep this observation ever in view, and feeling the force of it, you will not be deterred from endeavoring to discover and develope the fair and heavenly form of wisdom, even though disguised by the mantle with which an unreasonable aversion may have veiled it. You will be bold to strip off this mantle, not intimidated by equivocal applications, such as *mystic, visionary, enthusiast, gnostic, sabellian,** and the like, which you may find written upon it by ignorant or ill-designed men, who seek thus to depreciate the useful labors of an enlightened teacher, and then for your reward you may hope to recognize and embrace as your own this simple but beautiful body of everlasting truth and order.

(*To be continued.*)

FOR THE HALCYON LUMINARY.

In answer to the request of Anaximander,† it may be premised, that the following is a summary exposition of the internal contents of the 27th chapter of Isaiah, taken from a small posthumous tract of the enlightened expounder of the doctrines of the New Jerusalem:

That there is no longer Truth and Good in the natural man, verse 1; *that nevertheless the truth of the Church is to be guarded,* 1, 2; *that at the day of judgment all evil and the false will be destroyed,* 4, 5; *that afterwards there will be a New Church,* 6; *with those with whom truths are not so lost,* 7, 8; *that in time all true worship will perish with every truth and good, that they will perish at the day of judgment,* 8 *to* 12; *that afterwards there will be a New Church, which will confess the Lord, verses* 12, 13.

We cannot sufficiently admire the goodness of the Creator in all his works, but more especially for his condescension in revealing his Wisdom in a language adapted to the understanding of mankind in all ages of the world and states of the Church. A Wisdom which the simple will acknowledge in simplicity; and the wise, to whom interior arcana are unveiled, by a more studious attention to them, will be enabled to comprehend in more resplendent light. When the Word is viewed as the medium of communication between heaven and earth, and as the principal means for restoring human beings to that original purity in which they were created, we ought to be penetrated with love and gratitude to Him who is declared to be the Word by whom all things were made.

* *Mystic, visionary,* and *enthusiast,* are names importing, at this day, that a writer on spiritual subjects sees somewhat deeper than the generality of his readers. In regard to the appellations of *gnostic* and *sabellian,* which have been bestowed occasionally on our author, it is hard to say in what they have originated, unless in this, that every theologian, who makes any pretensions to philosophical knowledge, is to be a called a *gnostic,* and every writer, who maintains the union of the Father and Son in the person of JESUS CHRIST, is to be called a *sabellian.*

† See p. 214.

"*In that day Jehovah will visit with his sword, hard, and great, and strong, upon Leviathan the oblong serpent, and upon Leviathan the crooked serpent, and will slay the whales which are in the sea.*" Isaiah xxvii. 1. This appears to be a prophecy at once simple and sublime, relative to some perverted state of the Church, designated by Leviathan and whales in the sea. According to the science of correspondence between things natural and spiritual, Leviathan and a whale signify scientifics in general, in a good as well as a contrary sense. The sea denotes where there is a gathering together of scientifics, from which comes reasoning concerning truth; thus also it denotes the natural and sensual principles, for these are continents of scientifics. But as the term scientifics is not in general use, the following passage is quoted from the *Arcana Cœlestia*, No. 9755. "The scientific principle is of the natural or external man, and the natural or external man is in the light of the world; which light, in respect to the light of heaven, in which the internal man is, is as the shade when the sun sets. Truth in the natural or external man is truth in science, whereas truth in the spiritual or internal man is truth in faith; for by virtue of truth, science is made truth in faith, when it is elevated out of the natural or external man into the spiritual or internal: hence it is, that truths appertaining to man in childhood are truths in science; but in adult age, if he suffers himself to be regenerated, they become truths in faith; for the internal man is successively opened even to that age. The ground and reason why sea denotes the gathering together of scientifics, is, because waters, fountains, and rivers, signify truths; hence their gatherings together denote seas." Since the scientific principle may be applied to weaken and destroy truths, as well as to confirm and establish them, the natural and sensual principles in man, without the influence of Divine grace, will generally be found in opposition to things celestial and spiritual, which are accounted foolishness by the man of the world. We read in the Revelation, i. 16, that out of the mouth of Him whom John saw in vision, went a sharp two-edged sword: Hereby is signified the dispersion of falses. To go out of the mouth of the Lord is to go out of the Word; for this the Lord spake with his mouth: and forasmuch as the Word is understood by doctrine thence derived, this is also signified, and it is called a sharp two-edged sword, because it penetrates the heart and soul. *A. R.* 52.

"*In that day answer unto him, a vineyard of red wine. I, Jehovah, do keep it. I water it continually: lest it be invaded, I will guard it by night and by day.*" Isaiah xxvii. 2, 3. Vineyard corresponding to the spiritual Church, the living members of it are here assured that its truths are always under the Divine care and protection. The sovereigns and rulers in the ocean of science, who, confiding in their own self-intelligence, refuse submission to the authority of Him who has all power in heaven and earth, can do no real injury to his disciples and servants. The truths which they have been enabled in humility to discover in the Holy Scriptures and the doctrines thence derived, are irrigated with the dew of heaven, and bring forth correspondent fruits in their lives and conversations. And even in the night of adversity, when truth and good in the natural sphere of human life seem darkened and extinguished, in consequence of the

general irruption of errors and defect of love and charity among external professors of christianity, the man of the spiritual Church knows it will be preserved by Almighty power, and will finally triumph over all its enemies.

Should the preceding observations be deemed worthy of an introduction into your Repository, I propose communicating an illustration of the 25th and 26th verses in the 30th chapter of Isaiah. Having just now discovered an exposition of the 1st verse of the 27th chapter in the work entitled *Apocalypsis Explicata*, I subjoin a translation of it: "These words are spoken of Egypt, by which are signified the sciences appertaining to the natural man; by Leviathan the oblong serpent are signified such persons as reject all things which they see not with the bodily eyes, thus who are merely sensual, who are without faith, because they are unwilling to comprehend; by Leviathan the crooked serpent are signified they who on the same ground do not believe, and yet say they do believe; by a sword hard, great and strong, with which they are to be visited, is signified the extinction of all truth, for by a sword here is meant falsity destroying truth; by whales in the sea, which shall be slain, are signified scientifics in general." It may be added, that visiting with a sword on Leviathan, &c. evidently implies a sense above the literal, which otherwise would be without any determinate signification. So when we read—"Gird thy sword on thy thigh, O Mighty One, in thy comeliness and thy honor, and in thy honor arise and ride on the Word of truth," Ps. xlv. 4, &c.—we ought to elevate our minds above the merely literal sense, and glorify the Divine Humanity signified by the Lord's right hand.

JUVENIS.

TO THE EDITORS.

GENTLEMEN,

The members of the *New-Jerusalem Church*, (as you term the doctrines of Swedenborg) have omitted in their creed the *Acts and Epistles of the Apostles*, because, (as you assert) they have not the *internal* sense of the WORD. This not being satisfactory, I beg you will permit the following to find a place in the next HALCYON LUMINARY, with such remarks as will tend to convince me of my error, if I am in one. At present I believe,

1. That the Apostles were inspired by the Holy Ghost on the day of Pentecost, both to preach and write, for the edification of mankind.

2. That their doctrines contain an explanation of the Old Testament, and that without their Acts and Epistles the Christian world would have remained in great darkness and superstition.

3. That Faith in the sacrifice and atonement of Christ for sin, is the great principle of the Christian religion, as well according to the Gospels, which (according to Swedenborg) contain an *internal* sense, as the Acts and Epistles, which are not allowed by the New Church to have that sense.

4. That the Lord approved of the doctrines taught by the Apostles, by enabling them to perform miracles in confirmation of them.

5. That neither the Apostles nor fathers knew any thing of the doctrine now brought forth by Emanuel Swedenborg.

6. That the Acts and Epistles ought not to be rejected on account of their imperfections, or the disputes between Peter and Paul; for on the same ground we must also reject, not only the four Evangelists, but the greatest part of the Old Testament.

7. That the New Jerusalem cannot mean doctrine, but a new and perfect state, wherein there shall be no more death, neither sorrow, nor crying, nor any more pain.

8. That the doctrines of Emanuel Swedenborg are as opposite to those of the Apostles, as east is to west.

CALVIN.

From the foregoing remarks of our correspondent, on perusing the general principles of the *New Jerusalem Church*, we are induced to believe that similar reflections may have arisen in the minds of others, on the same occasion. We shall, therefore, endeavor to give as explicit and satisfactory an answer to each of the observations, as our slender abilities will permit; but we are sensible, that to do full justice to so good and great a cause, as that we have undertaken to defend, it requires superior talents, and more eminent qualifications than we possess. However, until abler hands shall take the burden off our shoulders, we are willing to exert our best efforts in favor of the truth; and notwithstanding the tide of popular prejudice is against the introduction of new sentiments in religious matters, yet are we determined, by Divine assistance, according to our capacity, to bring forward to open view those glorious and heavenly truths of the New Jerusalem, which are so worthy of universal reception.

To begin with the first observation, as above stated, viz. *That the Apostles were inspired by the Holy Ghost on the day of Pentecost, both to preach and write, for the edification of mankind.* To this we are ready and willing to subscribe; for we by no means wish to confirm the authority of Swedenborg, and the superiority of his dispensation, by depreciating that of the Apostles, or the utility of their ministry. On the contrary, it will appear, that the doctrines of the New Church are built upon the foundation of the Prophets and Apostles, and that they mutually support and corroborate each other. Yet we maintain, that the light and power of Divine Truth in the present new dispensation is far superior to all that preceded, just as the light of the noon-day sun is to the faint glimmering of the moon and stars. For as it is with the gradual increase of natural light, from the shadows of the evening to the full brightness of day; so it is with the spiritual light of revelation, which in one period is clouded with the shades of uncertainty arising from types and figures, and in a succeeding period shines with all the splendor of naked, genuine truth. That such a gradation of Divine light and power has actually taken place, is evident even from the case of the Apostles themselves, who on the day of Pentecost received a *greater* portion of the Holy Ghost, than had already been breathed on them by our Lord, when he said, "Receive

ye the Holy Ghost," John xx. 22. And that a still greater measure of divine illumination was to succeed in the Church, than was experienced by either Prophets or Apostles, is plain from the whole tenor of Scripture; but particularly from our Lord's own words in the gospel, when speaking of his second advent, and in the Revelation of John, which treats of the New-Jerusalem.

As to the second observation of our correspondent, *That the doctrines of the Apostles contain an explanation of the Old Testament, and that without their Acts and Epistles the Christian world would have remained in great darkness and superstition;* suppose we admit this to be true, yet it must be acknowledged, their explanations of the Old Testament were only of a general nature, being calculated rather to give a faint conception of the spirituality of the Word, to a church just emerging from the darkness of Judaism, than to furnish them with a clear, precise, and accurate view of the particulars signified by the historical and prophetical parts, and which can alone be truly and properly understood by a knowledge of their internal contents. The Epistles of Paul, and the other Apostles, were no doubt attended with great and beneficial uses to the respective churches to which they were addressed; and we have no objection to say, that without them the Christian world would have remained in great darkness and superstition. But we cannot believe, that the great doctrines of the Christian religion ought to be founded solely upon them, much less upon particular passages falsely understood, to the almost total exclusion of the Gospels; for however well they might have been adapted to the particular states and situations of the churches in that day, it cannot be supposed, that they contain all the treasures of Divine wisdom, which it is in the power of the Lord to bestow, and which he so unequivocally promised to communicate to his New Church, when at his second coming he should reveal the spiritual contents of his holy Word. Nevertheless, the writings of the Apostles are to be regarded as excellent, and to be held in high esteem, inasmuch as they insist on the two essential articles of Charity and Faith, in the same manner as the Lord himself has done in the Gospels, and in the Revelation of John; as will appear evident to any one who studies those writings with attention.

(*To be continued.*)

ANECDOTE OF THE LATE REV. MR. FLETCHER, OF MADELEY, IN SHROPSHIRE, ENGLAND.

The late rev. J. Fletcher was a man of singular talents, and uncommon fervor of piety. He lived a life of the strictest self-denial, and exerted powers of eloquence and labors of love, to diffuse the knowledge of the Gospel, and to save immortal souls, which are scarce equalled by any. This truly good and great man, some time before his death, met with the writings of Emanuel Swedenborg: I do not say that he wholly embraced them, but he observed this: "The writings of Mr. Swedenborg are like a rich feast, but I have not an appetite for every dish."

AN ACCOUNT OF INFANTS, OR LITTLE CHILDREN, IN HEAVEN.

[Many pious persons, as well the parents of deceased children as others, having expressed their anxiety to know the real state and condition of infants, or little children, after their departure from this life; it is with particular satisfaction we lay before our readers the following pleasing account given by *Emanuel Swedenborg*, which indeed appears to be so highly probable, as well as rational, that we hope no lover of the human race will find any cause to object against it, but will rather be thankful to the Lord of the universe, for his wise and gracious providence over the most helpless and innocent of his creatures.]

According to the belief of some, no other infants go to heaven than those which are born in the church, and the reason they assign is, because such are baptized, and by baptism initiated into the faith of the church: but such persons are to be told, that baptism is not the procuring cause either of heaven or faith to any one, but serves only for a sign or memorial that such person is *to be* regenerated; and that they who are born in the church have the means of being so, as therein is the Word, which contains those Divine truths by which regeneration is effected, and whereby the Lord is known, who is the author of regeneration: and they are also to know, that every infant, dying such, whether he be born in the church, or out of the church, whether of godly or ungodly parents, is accepted of the Lord, and educated by angels, according to Divine order; and thus being formed to good affections, and through them to the knowledge of truth, when advanced in understanding and wisdom, he is introduced into heaven and becomes an angel. Every one that thinks rationally may know of a truth, that none were ever designedly born for hell, but on the contrary, all for heaven; and consequently, that whoever goes to the former, must owe it to his own fault, which cannot be the case of infants.

All who die infants, are equally such in the other world, of like infantile minds, of like innocence in ignorance, and a like tenderness in all things, being only as the young plants that are to grow up to angels; for infants are not angels as yet, but only in the way of becoming such, seeing that every one appears, upon his entrance into the other world, in the same state in which he departed this, whether infant, child, youth, adult, or aged; but, in some time after, every one's state is changed. But it is to be observed, that the state of infants has this advantage over others, that being in innocence, actual evil by consent of will has not taken root in them, so that they are easily receptive of all heavenly good; for innocence is the proper receptacle of the truth of faith and the good of love.

The state of infants in the other world is much higher than in this, as they are not invested with an earthly body, but with one like to that of the angels; for the earthly body being gross, does not receive its first sensations and movements from the interior or spiritual, but from the exterior or natural world, and therefore infants here must learn to walk, behave, and speak; nay, their very senses, as seeing and hearing, must be formed by use; but not so in heaven, for then,

being spirits, they are actuated by an interior impulse, and walk spontaneously of themselves; they also speak, but at first only confusedly, from the impulse of affection in general, without any distinct arrangement of ideas: but this they soon come to, as their exterior part is conformable to their interior.

Infants, as soon as raised from death, which is immediately after their decease, are taken up into heaven, and are delivered to such of the female angels, as, when in this world, were more particularly fond of children, and who also loved God. Now as such, from a certain maternal tenderness in their nature above common, loved all little children, so they receive them as their own, and the children in return love them as their own mothers, each of which takes as many of them under her care as her tenderness for them prompts her to take. This particular heaven appears full in front in the same direction of view wherein the angels behold the Lord, and that because all little children are under the immediate tuition of the Lord, and their influx is from the Heaven of Innocence, which is the Third Heaven.

Little children are of different dispositions, some like the spiritual, some like the celestial angels:* such as are of the former class, appear in heaven stationed to the left hand; those of the latter class, to the right hand: and all little children in the Grand Man, or Heaven, are in the province of the eyes; such as resemble the spiritual angels, in the province of the left eye; and such as resemble the celestials, in the province of the right eye;† and that because the Lord appears to the angels of his spiritual kingdom, fronting the left eye; and to the angels of his celestial kingdom, fronting the right eye. Little children being thus in the province of the eyes, denotes them to be under the immediate guardianship and protection of the Lord.

How infants are educated in heaven shall here briefly be told. They are first taught to speak by those that have the care of them: their first utterance is only a kind of affectionate sound, which, by degrees, grows more distinct, as their minds become furnished with ideas; for the ideas of the mind springing from the affectionate part, immediately give birth and form to the speech of the angels. Into their affections, which all proceed from innocence, the delectable things, which are the objects before them, first insinuate themselves; and as these are of a spiritual origin, they serve as receptacles of such heavenly things as are of use to open their minds, and enlarge their faculties in the way of intellectual attainments. After completing

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* The distinction between *Spiritual* and *Celestial* here alluded to, is like the distinction between *Truth* and *Good*, or between the *Understanding* and the *Will* in man.

† It may be proper here to explain why the author makes this distinction between the right and left eye. The *right* eye denotes the affection of good, and the *left* the affection of truth; and, it being a leading doctrine of the New Church, that the whole Heaven resembles One Man, every angel has his allotment in one or another province of this Grand Man, according to his predominant affection, and the correspondence of that affection with some particular organ or member of the human body. But this subject shall hereafter be illustrated in a more ample and familiar manner.

this their first age, they are translated to another heaven, where they are instructed by angelic masters, and so pass on to further improvements.

Little children are first taught by beautiful similitudes and instructive emblems adequate to their genius and capacity, containing lessons of wisdom beyond imagination: thus they are gradually formed to that wisdom, which has goodness for its essence. To mention here only two similitudes or representatives that I was witness to, whereby to judge of the rest; and first, they represented our Lord as rising from the sepulchre, and also the uniting of his Humanity with the Divinity, and that with such Divine skill, as far exceeded all human wisdom, and, at the same time, with infantile simplicity; they represented likewise the form of a sepulchre, and also of our Lord, but in so delicate and refined a manner, as scarcely to be perceived; and that because there is something so affectingly mournful and sad in that image of mortality, which they thus prudently softened;* they then caused to pass into the sepulchre, as it were, a thin lucid vapor, remotely to represent the spiritual life signified in baptism. After this I saw a representation of our Lord's descent to the spirits in prison, (1 Pet. iii. 19, 20) and his ascent with them into heaven, conducted with incomparable skill and pious reverence; and in order to accommodate the representation to their childish minds, they let down, as it were, small cords of the finest texture, to aid in the elevation of his body; guarding, at the same time, with religious caution, against admitting any thing into the representation that did not image and lead their tender thoughts to something spiritual and heavenly; not to mention other kinds of emblematical scenery made use of, in order to instil into them good affections, and to form their minds to truth, by entertainments adapted to their faculties.

I had also a proof of the delicacy of their sentiments once, as I was praying the Lord's prayer, when they joined their ideas with mine; and I became sensible of an influx proceeding from their intellectual part, as that of tender affection; and that their minds were open to the Lord, so that I could perceive, that what at first seemed an influx from them, was a transflux through them; for there is a near communication from the Lord to the minds of little children, as not being shut against the divine influx like those of adults, and neither opposing the entrance of truth through the resistance of error, nor hindering the admission of good, and so of wisdom, by any wilful and acquired evil. Hence we may learn, that infants do not enter upon

* It is remarkable that children of three or four years old, (we mean in this natural world) are extremely fond of representing, among themselves, little burials, at which they will assist with all the punctilios their infant minds are capable of. But it is still more remarkable, that they are never content to leave their *imaginary corpse* to moulder in the earth, (which for the most part consists of a doll, or other favorite plaything) but always conclude their little ceremony with a happy *resurrection*. The writer of this note has often observed the above circumstance, when attentive to the innocent amusements of his own children, and as often concluded, that it must have been in consequence of some secret influence from children in another life, like those described above, who imperceptibly communicate their ideas to children living in the natural world.

the angelical state immediately after death, but are gradually prepared for it by the knowledge of good and truth, according to heavenly order; the Lord providing means suited to their capacities and dispositions, to fit them as recipients for all the truths pertaining to good, and all the good things pertaining to truth.

It has also been showed to me how things inward and spiritual insinuate themselves into their tender minds, through such external delights as are accommodated to their genius respectively. I have seen them beautifully dressed, and adorned on their little arms and breasts with flowers of celestial colors; and thus I saw them once walking with their angelical instructors and virgins in one of the gardens of paradise: the garden was not so much adorned with trees, as with what may be compared in a sort to our laurel espaliers and arched walks, with alleys leading to sweet recesses; and as the little children drew near, the borders of flowers seemed to glow with fresh and more lively lustre;* from whence we may gather what pleasure they must receive from such exhilarating scenes, ministering to the increase as well as delights of innocence and charity, through the bounty and influence of the Lord.

(*To be continued.*)

EXPLANATION OF EXODUS XXI.

Many of our correspondents having requested an exposition of different passages in this chapter, we think it proper to go through the whole subject and explain its *internal* sense. But as we cannot better accomplish this end, than by borrowing the language of Baron EMANUEL SWEDENBORG, we have transcribed the following from his *Arcana Cœlestia*, vol. 10. page 467. No. 8972.

Verse 1. *And these are the judgments which thou shalt set before them*, signifies exterior truths, such as ought to be in the civil state where the Church representative is, which flow from the internal truths which are of order in the heavens; that these things are signified by the judgments which were to be set before the sons of Israel,

* It is no uncommon thing for poets, when they would describe the perfections of a favorite fair one, to represent all nature smiling, as it were, at her approach, and putting on new beauties in her presence. This has in general been attributed to the creative fancy of the poet, without ever supposing that it has its foundation in any thing but mere imagination. But we now see from whence its real origin is, namely, from the spiritual world, wherein all things, even the plants and animals, are real representations of the qualities and characters of the inhabitants; so much so, that whenever these change or vary, so the whole region about them likewise undergoes a similar transformation. This is the true source of all that ravishing enthusiasm, and fire of genius, which distinguish the productions of our most eminent poets and painters; who, although unacquainted with the circumstance, are nevertheless actually associated with spirits of a similar genius, from whom they imperceptibly receive all their ideas of beauty and perfection.

The reason why judgment are truths is, because all judgment is effected by truths; hence by doing judgment in the Word, is signified to do truth, that is, to judge according to truths. But by judgments in the plural, are signified civil laws; thus exterior truths, such as are in a civil state. It is said where the Church representative is, by reason that interiorly they contain and involve in them those truths which are of order in the heavens, as may be manifest from their internal sense. The laws which were enacted and commanded by the Lord to the sons of Israel, were distinguished into *precepts*, *judgments*, and *statutes;* they were called precepts which were of the life, judgments which were of the civil state, and statutes which were of worship. As to what specifically concerns judgments, they are such as are contained in this chapter, and also in some that follow; they served for laws in the Church, where the internal things, which are of heaven and the Church, were represented by external things; but they do not serve for laws in the Church, where internal things are no longer represented by external, as in the Christian Church; the reason is, because to the man of this Church internal things are revealed, and therefore by internal things communication with heaven is effected, but not by external things, as heretofore. This is the reason why the man of the Christian Church is not bound to observe those things which are called judgments and statutes in the external form, but in the internal. Still there is a sanctity abiding with them, because in themselves they contain holy things, as is the case also with all and singular things in the Word which were commanded concerning sacrifices; although these things are repealed, still they are the holy things of the Word, by reason of the Divine things which are in them, and which they represented; for when they are read by a Christian man, the Divine things which are in them, and which they represented, are apperceived in the heavens, and fill the angels with what is holy, and at the same time fill man, who reads by influx from the angels, especially if the man himself thinks on the occasion of the Divine things which are in them. Hence it is evident, that the Word even of the Old Testament is most holy. That the laws enacted by the Lord, and commanded to the sons of Israel, were distinguished into precepts which are of life, into judgments which are of the civil state, and into statutes which are of worship, is evident from Moses: "Jehovah said to Moses, go, say to them, return ye into your tents, but do thou stand here with Me, *that I may speak to thee all the precepts and the statutes, and the judgments*, which thou shalt teach them, that they may do them," Deut. v. 28; again, "But these are the *precepts*, the *statutes*, and the *judgments*, which your God hath commanded to teach you," Deut. vi. 1; again, "Therefore thou shalt keep the *precepts*, and the *statutes*, and the *judgments*, which I command thee this day to do them," Deut. vii. 11; and in David, "If his sons forsake My law, and do not walk *in My judgments*, if they profane *My statutes*, and do not keep *My precepts*, I will visit with the rod their prevarication," Psalm lxxxix. 30, 31, 32. Moreover, all laws, so far as they were of a representative Church, were in general called judgments and statutes, as in Moses: "Now therefore hear, O Israel, *the statutes and the judgments* which I will teach you, that ye may do

them. What great nation [is there] which hath just *statutes and judgments*, as all this law which I shall give before you to-day," Deut. iv. 1. 8. chap. v. 1; and in Ezekiel, "Jerusalem hath changed *My judgments* into impiety more than the nations, and *My statutes* more than the lands which are round about her; for they have rejected *My judgments*, and have not walked in *My statutes*," v. 6. 7; again, "Let them walk in *My statutes*, and keep *My judgments*, to do the truth," xviii. 9; besides in several other places, as Levit. xviii. 5. chap. xix. 37. chap. xx. 22. chap. xxv. 18. chap. xxvi. 15. Deut. xxvi. Ezek. xi. 12, 20. chap. xx. 11, 13, 25. chap. xxxvii. 24.

Verses 2, 3, 4, 5, 6. *When thou shalt buy an Hebrew servant, six years shall he serve, and in the seventh he shall go forth at liberty gratis. If he shall come forth in his body, he shall go forth in his body: if he be lord of a woman, his woman shall go forth with him. If his lord shall give him a woman, and she bear him sons or daughters, the woman and her births shall be his lord's, and he shall go forth in his body. And if the servant saying shall say, I love my lord, my woman, and my children, I will not go forth free. Then his lord shall bring him to God, and shall bring him to a door or to a post, and his lord shall bore his ear with an awl, and he shall serve him for ever.* When thou shalt buy an Hebrew servant, signifies those within the Church who are in the truths of doctrine, and not in good according to those: [truths] six years shall he serve, signifies a state of labor and of some combat, and hence confirmations of truth: and in the seventh he shall go forth at liberty gratis, signifies a state of confirmed truth without his operation: If he shall come in his body, signifies truth without delight: he shall go forth in his body, signifies a state of truth without delight also after combat: if he be lord of a woman, signifies truth with adjoined delight: his woman shall go forth with him, signifies a state of truth with delight conjoined also after combat: if his lord shall give him a woman, signifies good adjoined to truth by the spiritual principle when in combat: and she bear him sons or daughters, signifies truths and goods hence derived: the woman and her births shall be his lord's, signifies that good adjoined to truth by the spiritual principle, with the goods and truths thence derived, shall not be appropriated to truth: and he shall go forth in his body, signifies the state after combat, which is of truth only confirmed and implanted: and if the servant saying shall say, signifies thought on the occasion from truth implanted: I love my lord, my woman, and my children, signifies the delight of the remembrance of spiritual goods: I will not go forth free, signifies the delight of obedience: and his lord shall bring him to God, signifies a state into which on this occasion he enters according to Divine Order: and he shall bring him to a door or to a post, signifies a state of communication of truth confirmed and implanted with spiritual good: and his lord shall bore his ear with an awl, signifies a representative of obedience: and he shall serve him for ever, signifies to eternity.

"When thou shalt buy an Hebrew servant"—that hereby are signified those within the Church who are in the truths of doctrine and not in good according to those, [truths] appears from the signification of buying, as denoting to procure and appropriate to oneself, and

from the signification of a Hebrew servant, as denoting those within the Church who are in the truths of doctrine and not in good of life according to those truths; for servant is predicated of those who are in truth and not in correspondent good, and in general is predicated of truth in respect to good; an Hebrew is predicated of those things which are of the Church, and of those things which are of any service; that it is predicated of those things which are of the Church, and of those things which are of any service, was shown above. Inasmuch as the subject treated of in what now follows is concerning men-servants and maid-servants of the sons of Israel, it may be expedient to say what the [statutes] involve in the internal sense; every one may see, that they contain in them the arcana of heaven, because they were said and commanded by Jehovah on mount Sinai orally to Moses, and because they follow immediately after the words of the decalogue; without such arcana they would be mere civil and forensic laws, like those of other nations on the earth, in which there is no arcanum of heaven. But the arcana which they contain are not manifested except to the angels in the heavens, consequently not to men except by the internal sense, for this sense teaches how the angels perceive the Word, consequently it teaches the arcana which are in the Word. What and of what quality the arcana are, will appear evident in what follows from the explication of singular [the things mentioned.] To the intent that a common [or general] idea may be had, it may be expedient briefly to say what is specifically meant by Hebrew servants in the internal sense. In the Spiritual Church, which the sons of Israel represented, there are two kinds of men, some who are in the truth of faith and not in correspondent good of life, and some who are in the good of charity and in correspondent truth of faith; they who are in the good of charity and in correspondent truth of faith, are they who constitute the very Church itself, and are men of the internal Church; in the internal sense of the Word these are they who are called the sons of Israel; these are of themselves free, because they are in good, for they who are led of the Lord by good, are free, but they who are in the truth of faith, and not in correspondent good of life, are men of the external Spiritual Church; these are they who, in the internal sense of the Word, are meant by Hebrew servants; the reason why these are represented by servants is, because those things which are of the external Church are nothing else but things of service respectively; the case is the same also with the truth of faith in respect to the good of charity, for the truth of faith is serviceable to introduce the man of the Church into the good of charity. It is moreover to be noted, that he who places the all of the Church, thus the all of salvation, in the truth of faith, and not in the good of charity, and who also doeth good from obedience only, and not from the affection of love, cannot be regenerated like those who are in the good of charity, that is, who do good from the affection of love; they may indeed be reformed, but not regenerated. Their reformation is treated of in the internal sense, in the laws concerning men-servants and concerning maid-servants in this chapter. The arcana of that reformation are not at this day known to any one, by reason that almost a total ignorance prevails within the Church of what the truth of faith contributes to salvation, and what the good of charity; yea, it is un-

known what charity is, also that charity and faith must make a marriage with each other, before any thing of the Church exists in man, for the marriage of good and truth is the Church itself, because it is heaven in man.

(*To be continued.*)

DICTIONARY OF CORRESPONDENCES.

(*Continued from page* 218.)

ANDREW, the brother of Simon Peter, signifies the obedience of faith.

ANGEL, in a *supreme* sense, means the Lord, and in a *relative* sense, the heaven of angels, as also any particular angelic society. But when mentioned by *name*, as in Rev. xii. it signifies ministry in heaven. *Angel from heaven*, mentioned in Luke xxii. 43, signifies the Divine principle which was in the Lord. *Angel of the Covenant*, in Malachi iii. 1, the Lord as to Divine Truth. *Angel of the waters*, Rev. xvi. 5, the Divine Truth of the WORD. *Angel of Jehovah*, Gen. xvi. 7, the thought of the Lord's interior man; and, wherever mentioned in a good sense, represents and signifies somewhat essential with the Lord and from the Lord; this is the reason why angels were sometimes called Jehovah, as in Exodus iii. 2, 4, 14, 15. *He shall send his angel before thee*, Gen. xxiv. 7, signifies the Divine Providence of the Lord. *A strong angel descending from heaven*, Rev. x. 1, the WORD as to its quality in the *internal* sense. *The angel which stood at the altar*, Rev. viii. 3, the inmost or third heaven.

ANGELS. The four angels bound at the river Euphrates, Rev. ix, signify ratiocinations from fallacies of the sensual man; and there being loosened, signifies that they were at liberty to exercise those reasonings. *The two angels coming to Sodom*, signifies the Lord's Divine Human principle and holy proceeding. *The seven angels sounding their trumpets*, mentioned in Revelation, describe the successive changes of the state of the church. All angels have been once men, Rev. xix. 10; but no man can become an angel unless he carries the *angelic* principle with him out of the world. Nothing is more delightful and happy to angels, than to instruct those who come from earth into another life. The more interior and perfect they are, so much the less concern they have about what is past, or thought about what is to come. The affection of angels is communicated to *young people*, in knowing and thinking of the historicals of the WORD, and causes *their* pleasure and delight, thence arising. But angels cannot in any wise perceive the historicals, because they are such things as are of the world, but not such as are of heaven; and the things which are of the world do not appear to them; but whereas there is a correspondence of all things which are in the world, with those which are in heaven, therefore the angels perceive heavenly things when man perceives worldly things; unless this was the case, it would not be possible for any angel from heaven to be with man; but to make it possible, the word was given, in which the angels may perceive a

holy divine, (principle) and be able to communicate it to the man with whom they are present. Angels have an immense desire of becoming wise; inasmuch as science, understanding, and wisdom, are spiritual food. They have their cities, palaces, and houses; gardens, groves, arbors, fountains, shrubs, and flowers; mountains, hills, and vallies, &c. &c. &c. See *Heaven*. Angels love their neighbor *better* than themselves. Every man hath angels associated to him from the Lord; and such is his conjunction with them, that if they were taken away he would instantly fall to pieces. Every angel is in a perfect human form. They are not superior to men, but are their equals; the reason why they excel men in *wisdom*, is because they are in spiritual light, but men in natural light. They are not to be invoked, much less worshipped. They are instructed in heaven from the very same WORD or Scriptures that men have in the world. They dwell in societies, or separated, according to their ruling affections; and the angelic life consists in *uses* and in doing good works of charity. They never think of time, space, or death.

ANGER, signifies evil, in the whole complex; as in all evil there is *anger* against the Lord, and against the holy things of the Church. *Anger* is violence of passion predicated of the *will*, as wrath is violence of passion predicated of the *understanding*. The cause of anger is all that which endeavors to destroy the delight of love. It is called (in the WORD) anger or wrath when evil assaults good; but it is called *zeal* when good chides evil. *The overflowing of anger*, in Isaiah liv. 8, denotes temptation. *Anger* is predicated of the punishment of evil, and *wrath* of the punishment of what is false, and *fervor* of the punishment of both, Jer. xxi. 6. Anger is a general affection resulting from whatever is contrary to self-love and its lusts. By *anger and wrath*, when predicated of the Deity, is signified evil among men, which, because it is *against* God, is called the *wrath of God*, not that God is angry with man, but because man, in consequence of his evil, is angry with God, and because it seems to man, when he is punished and tormented for it, as is the case after death in hell, as if it came from God, therefore in the WORD, *wrath* and *anger*, yea, evil is attributed to God; but this, in the sense of the letter; because that sense is written according to appearances and correspondences; but not in the spiritual sense, for in this latter there is no appearance and correspondence, but truth in its light.

ANIMALS. The difference between man and the inferior animals is this: the latter derive their origin from the spiritual principle in its *ultimate* degree, which is called its *natural* degree; man alone derives his origin from *all the three degrees*, which are called celestial, spiritual, and natural. The life of animals is a life merely *natural*, and corresponds to the life of such, in the spiritual world; but is dissipated at death. Noxious animals are from hell, but the mild and useful animals are from the Lord. The same will apply to vegetables.

ANIMAL SPIRIT. There are spirits who correspond to the corrupted principles of the purer blood with man, which blood is called the *animal spirit*, and wheresoever they diffuse themselves, they are as poisons which induce cold and torpor in the nerves and fibres, from which break forth the most grievous and fatal diseases; these spirits, are they who in the life of the body, had taught by art and de-

ceit, to subdue to themselves the minds of others, with a view to rule over them, especially with the powerful and the rich.

ANOINTED. See Christ.

ANOINTED of Jehovah, (the) is the Lord alone, as to his divine humanity, for in himself from conception was the divine good itself of divine love, and from that he made his humanity divine truth itself, when in the world, and moreover by union with his essential divinity he made that also the divine good of his divine love.

ANOINTING. See Unction.

ANOINTING of Aaron and his Sons, represents the divine good of divine love in the Lord, and Impletion *(Impletio)* of their hands, divine truth, and thence divine power.

ANSWER. To answer, when predicated of the Lord, signifies influx, inspiration, perception, and information. Moreover, also, mercy and help.

ANTEDILUVIAN CHURCH. In that church all the understanding of truth and will of goodness, perished. This was the case to such a degree with the antediluvians, who were infected with direful persuasions and filthy lusts, that there did not appear the smallest vestige or trace of understanding and will; but with those who were called Noah, there was a reserve of remains; which nevertheless could not form any thing of understanding and will, but only rational truth, and natural good.

ANTIPAS, my faithful Martyr, Rev. ii. 13, in the spiritual or angelic language, signifies those who are hated on account of acknowledging the divine human of the Lord.

ANTIQUITIES, Ezek. xxxvi. 10, 11, signifies the most ancient church. *Beginnings,* the ancient church. The *House of Israel,* and *People Israel,* the primitive church, or church of the Gentiles.

ANXIETIES, before the rest of the viscera, affect the stomach.

ANXIETY. If any anxiety is felt when man thinks evil, it is from conscience.

APES. There were seen in the world of spirits, apes mounted on horses, with their bodies *reversed,* or, their faces towards the horses' tails, assembled from the place called Armageddon, Rev. xvi. 16, to fight against those who are of the Lord's New Church.

APES. See Ivory.

APOCALYPSE. Forasmuch as all things of heaven and the Church among men are from the divine human of the Lord, therefore in the first chapter of the apocalypse, he is described by various representatives, and from that description, are taken exordiums to the seven particular Churches mentioned in the subsequent chapters. The 16 first chapters treat of the *Reformed,* the 17th and 18th, of the *Roman Catholics,* and the succeeding chapters of *the last judgment and the New Church.* The apocalypse, from beginning to end, treats solely of the state of the former heaven and Church, and of their abolition, and afterwards of the New Heaven and New Church, in which one God will be acknowledged, in whom there is a trinity, and that the Lord Jesus is that God. All things therein relate to the acknowledgment, that the Lord is the God of heaven and earth, and to a life according to his commandments. The apocalypse, in series, treats of the falses in the Church, inasmuch as the truths of the New

Church cannot be received before those falses are discovered and removed. The apocalypse was manifested to John by the Lord, and it is now opened by the Lord. That nothing shall be added to or taken away from what is written in the apocalypse, signifies that nothing shall be added to or taken away from the truths of the New Church, which contain prophecies, and are now revealed. The last words in the apocalypse, are the words of desponsation between the Lord and the Church to marriage. Seven chapters thereof treat more particularly and expressly of the perverted state of the Church among the reformed. All things which are contained therein, have respect to that which is signified by the seven golden candlesticks, viz. the New Heaven and New Church, as to its end and conclusion; those things therefore in the last chapters are treated of; the rest which come in between, are such things as oppose, and which are to be removed, as those things which are recorded of the dragon and the beasts of Babylon; which things not opposing or being removed, the New Heaven and New Church rise out and appear. The apocalypse doth not treat of those who *deny* truth, but of those who *falsify* it; for they who deny truths, are not among those who were in the former heaven, and from thence in the day of the last judgment were cast into hell, for these *immediately* after death were cast in thither: but they who *falsify* truths from various causes, are treated of in this book, because they made to themselves an heaven which was afterwards destroyed.

(To be continued.)

AGRICULTURE, No. VIII.

To give a correct idea of the agriculture of the United States, would require a very considerable volume; since it embraces all the productions of Europe, except wine and oil, and some even of those which are not found there, such as sugar and indigo. Its staple commodities may be numbered under the following heads: Grain of every species produced in the temperate climates of Europe; cattle of every kind except the buffaloe; sheep, horses, asses, and mules; tobacco, cotton, rice, indigo, sugar, flax, hemp, hops; and every species of fruit and legumens reared in any part of Europe. To treat of the culture of each of these, would lead us too far; and perhaps they will be best considered, at least so far as relates to the rich productions of the southern states, under separate heads. Indeed the moral and political effects of slavery upon agriculture will furnish matter for much reflection, and a separate essay. We shall content ourselves with considering the agriculture of those parts of the United States in which slavery is wholly prohibited, or confined only to domestic slaves, and even to those, in very small comparative numbers. This may, generally speaking, be considered as the situation of all the eastern, middle, and northern states; or, in other words, of all the states that do not raise tobacco, rice, indigo, cotton, or sugar: the culture of which is confined to Maryland and Virginia for tobacco; and to the two Carolinas and Georgia for rice, indigo, and

cotton, and some tobacco; and to Louisiana for all these productions, with the addition of sugar. The farms, in the states of which we propose particularly to treat, consists generally of from one to two hundred acres, seldom arising to more than three, and generally falling short of two hundred acres. Every farm is enclosed and divided either by stone walls or rail fences, very few hedges being planted, wood or stone having hitherto afforded a readier and cheaper fence; but as the latter is daily advancing in price, the farmer will ere long be compelled to recur to hedges. The buildings upon the farms are sometimes of stone, but generally of timber, boarded, and covered with shingles. Mud-walled cottages and thatched roofs are unknown, except that barns are sometimes thatched. The farm houses generally consist of a common dining room, and kitchen, and two or three bed rooms on the same floor. They are universally furnished with a good cellar, which the nature of the climate renders necessary. The farm buildings consist always of a barn proportioned to the size of the farm, with stables for horses and cows on each side, and a threshing floor in the middle. Instead of stacking the hay and grain, particularly the latter, as is generally done in Europe, it is commonly housed in what is here called a barrack: it consists of four, and sometimes of five, upright pieces of timber, set on stone pillars, and connected together by cross pieces at the height of about six feet from the ground; to this is subjoined a conical thatched roof, that may be raised up or let down, and retained in its position by pins passed through holes in the posts; poles laid across from one string piece to the other, sustain the grain or hay; and the lower part of the barrack frequently serves as a shelter to cattle, or a repository for farming carriages; in which latter case it is generally boarded up. A good farmer in the northern states has frequently four or five of these barracks, and sheds for his cattle. All the old cultivated farms have an orchard of from one to three hundred apple trees; and some have thrice that number, cider being the farmer's common beverage, as wine is in France or beer in England. As the trees are planted regularly, and at a proper distance, the orchards are cultivated occasionally, but are more frequently laid down to grass. The rest of the farm is commonly divided, in proportion of its size, into lots, of from fifteen to twenty acres, and ploughed in succession every third year, and sometimes oftener. The most usual course of cropping is to break up in the spring for maize or Indian corn; for which there is sufficient time, as the grain need not be planted till June or late in May. When the maize is plucked, wheat or rye is sometimes put in upon one ploughing; or the ground is once ploughed in the autumn, and laid up for the winter in ridges, if a wet soil, and in the spring ploughed down and sown with oats or barley; though much of the latter grain is not cultivated. It has within the last ten years, since the general introduction of gypsum as a manure, been the practice of good farmers to sow with their summer grain, or in the spring over their winter grain, about eight pounds of clover, and half a peck of timothy [herds *or* phleum pratense] grass seed, and to scatter about four bushels of gypsum per acre; which never fails to ensure a crop of from one ton to a ton and a half of hay at the first cutting. A part of almost every farm lays down in meadow; which is kept entirely for hay, and very

seldom ploughed, being generally moist ground through which a rivulet flows; for there are very few farms, in the country spoken of, that have not one or more streams passing through them. When these meadows are first freed from their timber, they are generally so rough as to render it necessary to plough them two or more seasons in succession, and to sow them with oats. When they are sufficiently smooth by that means, they are seeded with timothy seed, and seldom afterwards broken up. On light grounds, and particularly on the interval lands on the rivers, pease are frequently cultivated; and almost every farmer raises more or less buckwheat, which, with many, supplies the place of a fallow, the buckwheat being always followed by a crop of rye; and of late some have sown the rye in July with their buckwheat, which keeps the rye down, so as to prevent its being too forward when the buckwheat comes off. This is a labor-saving culture; and we have seen very good crops of rye raised in this way, but still think it is better husbandry to plough up the ground after the buckwheat comes off.

Most farmers plant from half an acre to four acres of potatoes, which they cultivate as in England, in rows, and sometimes in hills, placing dung in the furrow, before the potatoes are planted, and clean them with the plough twice, and once with the hoe. They are given to hogs and ewes in the spring. Beans are never cultivated except in gardens for the use of the table; but their place is amply supplied by maize or Indian corn. This plant may justly be considered as the most valuable in the whole circle of American husbandry. Beans require richer ground, and are very unproductive, unless sown so early in the season as would render it extremely difficult to prepare the ground for them, at least in this climate. Indian corn is cultivated in the following manner: If designed to be planted on clover hay, or heavy soil, the furrow is turned over as flat as possible, and then harrowed in the line of the furrow. The ground is then either marked by drawing an ox chain or a pair of wheels across and along the furrow, or with a light plough, the furrows crossing each other. At the place of intersection the earth is moved by a hoe, when four or five grains are planted and lightly covered. Corn planted in this way is tended, and cleaned, by hoeing round the hill, and passing through the intervals with a triangular harrow, that has a handle by which to direct it, and is not ploughed till the sod has rotted. The roots of the grain penetrate the sod, which rots and furnishes much papulum to the corn: and in this way, good crops are raised on heavy soils with little labor. But where the soil is loose, and the sod easily broken, it is usual to plough twice for corn; which there is sufficient time to do, even in the spring, though most good farmers give one ploughing in autumn. From the 20th of May to the first of June, is the season for planting. The hills of corn are generally placed about five feet apart in the northern states; in the southern states, a large species of corn is cultivated which requires more space and earlier planting. One peculiarity of this grain is, that there are varieties suited to almost every climate in the United States. The more northerly states cultivate a small hardy sort, which ripens early; while the southern corn is much larger and longer in ripening, but less flinty and heavy, than the early species. Before the introduction of gypsum

as a manure, most of the dung of the barn yard was applied to maize, and put in the hills; of late it is generally reserved for the wheat land or meadows. And as a substitute for it, the corn is steeped for one night in water, and gypsum is sifted over it. After the corn comes up it is hoed, and a tea-spoonful of gypsum is put to each hill; it is cleaned with a one horse plough, which turns the furrow from the corn, going as near to it as possible; and then the interval is ploughed up. Near the sea, (where gypsum has no effect) ashes are substituted. When the corn is more advanced, it is ploughed a second time, reversing the furrows: the plough each time is followed by a hoer, who extricates the corn that is buried by the plough, and loosens the ground about the hill with his hoe. Thus the field is left till the plant sheds its farina, when the tops are cut off as near as may be to where the ears are set, then are tied into bundles and put up to dry; by this means, an acre of corn generally yields about half a ton of very fine provender, equal, for the use of cows or sheep, to the best hay: in the southern states, they not only cut the tops, but pluck the blades. In addition to which, it is a common practice at the first hoeing, to put a few pumpkin seeds into every second hill of corn, which afford a very considerable weight of this rich vegetable, without any expense or trouble, the crop of maize being in no sort diminished by them: these are fed to hogs and cows in the beginning of winter; it being difficult to preserve them after the first of January. We estimate the value of this vegetable as little short of half a ton of hay an acre, if raised on good ground, and the season not peculiarly unfavorable. The corn is gathered at any time during the autumn which suits the farmer's convenience, as it will not spoil if left out for a long period after it is ripe; but if it is proposed to sow the ground with winter grain, as is often done, the corn may be cut up with the stalks and stacked; in which state, the grain will dry and harden perfectly. Some plough between the corn and sow wheat or rye while the corn stands. In our own country this valuable branch of husbandry is well understood. Let us stop a moment, while we convince foreigners, that in this we possess a great physical advantage over every part of Europe in which it is not raised; and even over those parts in which we have seen it, from errors in the manner in which it is cultivated, or some defect in the climate to bring it to the perfection at which it arrives in the United States. First, as to the value of the grain itself—There is none that has been found better adapted for the food of man and the domestic animals on which he depends for support. In the eastern states, (by which I mean those on the east of Connecticut river) where little wheat is raised, it is mixed with rye, in proportion of two of corn to one of rye, the common bread of the inhabitants, of such at least as do not reside in towns; and no people in America, or perhaps in the world, are healthier, stronger, or more active than those of Newhampshire, Massachusetts, Connecticut, and Rhode-Island. The cattle, pork, and poultry, fattened with it, are very superior in flavor to that fattened on any other grain. In either of these particulars, beans will bear no comparison with it. Its yield, independent of the forage it affords, and every part of the stem and husk are applied to the feeding of cattle, is considerable; the average of the crop being about thirty-five bushels, and frequently more than

the double of that; its increase being in some sort independent of the season, and governed only by the attention and care of the cultivator, the severest droughts will not injure it; the plough will supply the place of rain. We have seen two crops raised in the vicinity of New-York, the one yielding one hundred and twenty-five, the other ninety-five, bushels of shelled corn per acre. It will be no exaggeration to say, that two bushels of corn are at least equal in value to three bushels of beans, as a food for horses and cattle; for bread, the latter cannot be substituted. The European writers on agriculture are constantly enforcing the necessity of horse hoeing, as a means of eradicating weeds, and improving the soil. But unfortunately, they possess no plant that will afford the expense of this culture upon an extensive scale: turnips are uncertain in their yield, and of trifling value compared to the expense of cultivation; beans are too near to each other, and must be tended too early, to afford a proper subject for this culture; and the hoeing is sometimes practised, and always necessary, yet, it is attended with too much expense and trouble, to become general. Maize, on the contrary, being planted at the distance of five feet, the plant being large and strong, admits of the most complete ploughing in every direction, while the hoe is only used in the neighborhood of the young plant, and that, after the ground is ploughed; so that not more than one foot in ten is touched with the hoe, even when the plant is well cultivated. Ten acres of corn are hoed with less expense than one of beans or turnips, and a most complete fallow made for the ensuing crop. The consequence is, that at least five times more land is horse and hand hoed here, in proportion to that under cultivation, than in Europe.

But to return from this digression—Flax is only cultivated for the use of the farmer's family, and is suffered to grow ripe that the seed may pay the expense of the culture. It is for this reason, that little fine linen is made. Hemp, though not generally cultivated, affords a most profitable crop on those rich bottoms on which it is sown; and indeed, if we may judge by what we have seen in France and Flanders, and even in Holland, is more congenial to our climate, and grows much more luxuriantly than in that of Europe; unless it be in the more northern parts of it, with which we are not acquainted. Culmiferous crops are mown, and not cut by a sickle: a sithe is affixed to what is here called a cradle, consisting of five or more ribs of strong pointed elastic wood, into which the sheaf falls as it is cut, and is laid in regular rows for the binders. One advantage of this mode of reaping is, that the straw being cut low, the whole of it is brought to the barn-yard; and another, that it requires much less labor than reaping with the sickle. The average quantity of wheat per acre, upon unmanured lands, throughout the country described, without taking in the new settlements where the yield is much greater, may be about thirteen bushels per acre. In the southern Atlantic states, it is much less. On heavy clays, fallowing for wheat crops is the general practice; but more than two ploughings are seldom given in such soils: Doubtless more ploughing over, and water furrowing, would render them more productive; but the saving of labor being the object of the American farmer, it becomes a mere matter of calculation with him, whether it is more profitable to raise, at a greater expense of

labor and manure, twenty-six bushels on one acre, or on two. That he calculates justly, appears from his receiving more for his labor than the European farmer, and yet selling cheaper. Large crops may be raised here, and are, when the farmer takes a pride or pleasure in seeing them. We have frequently seen forty bushels of wheat raised, and witnessed some crops of barley of eighty bushels to the acre; but whether the profit would be adequate to the expense, if this system was generally pursued, we much doubt. Since lands have risen in value, in the old cultivated countries, many farmers have paid more attention to husbanding their land, and increased their produce by additional expenditures of labor. The introduction of clover, which is now very rapidly spreading, by affording more manure, and diminishing the necessity for summer fallowing, has within the last ten years made a very sensible improvement in the agriculture of the country. The common grasses of our pasture, are white clover, spear grass, (poa pratensis) blue grass, (poa trivialis) cow grass, or perennial red clover; of our meadows, timothy, and a grass of which we know not the botanical name, that has lately introduced itself, and is rapidly spreading, which is here called red-top: it bears a very great burden, and makes good hay: it is, we believe, a species of the *holcus lanatus*. Much red clover is now raised, since it is found to succeed remarkably well when manured with gypsum. Some rye-grass is sown, but it does not appear to be much relished by cattle, either green or in the hay: its principal virtue consists in its vegetating early; and on this account it merits more attention than it has met with. Indeed, it is only within the last twenty years that any grass seed has been sown; and it will be no exaggeration to say, that more clover seed has been put in, within the last eight years, than has ever been sown since the country was inhabited. No estimate therefore can be formed of our agriculture now, from a knowledge of what it was twenty years since. This subject shall be continued in our next.

SUBSTITUTE FOR MANURE.

A pound of Turnip-Seed, sown after harvest upon an acre of light, sandy, or gravelly land, that is poor, or worn out by over-ploughing, and where manure is wanting, (the crop of which being ploughed in when grown high) will, in two months time, die away and rot, and enrich the land, so as to prove as good a manuring as twenty loads of dung, or more, upon an acre.

PROPER TIME FOR PRUNING TREES.

To autumn and winter pruning, may be attributed the diseases and rapid decay of many fruit trees in several orchards; for then the sap-flow is on the decline, and stagnated; the wounds are exposed to the inclemency of the weather, which produces canker and mortification, and they perish. The practice of pruning in the spring, when the sap-juice is in brisk motion, is preferable to any other season of the year.

THE BOUQUET N°. VII.

The following we extract from a new work, entitled "Chateaubriand's Travels in Greece, Palestine, &c. in 1806 and 1807." It is an interesting picture of places celebrated in Holy Writ. The author possesses in an eminent degree a talent both of exciting and gratifying curiosity, and has dressed his narrative in a style which, while it pleases the imagination with the liveliness of description, cannot fail to impart improvement to the understanding.

THE VALLEY OF JORDAN.

We proceeded for fifty minutes over a level plain, and at length arrived at the last range of hills that form the western border of the Valley of the Jordan and the Dead Sea. The sun was near setting; we alighted to give a little rest to our horses, and I contemplated at leisure the lake, the valley, and the river.

When we hear of a valley, we figure to ourselves a valley either cultivated or uncultivated: if the former, it is covered with crops of various kinds, vineyards, villages, and cattle; if the latter, it presents herbage and woods. It is watered by a river, this river has windings in its course, and the hills which bound this valley have themselves undulations which form a prospect agreeable to the eye.

Here nothing of the kind is to be found. Figure to yourself two long chains of mountains running in a parallel direction from north to south, without breaks and without undulations. The eastern chain, called the mountains of Arabia, is the highest; when seen at the distance of eight or ten leagues, you would take it to be a prodigious perpendicular wall, perfectly resembling Jura in its form and azure color. Not one summit, not the smallest peak can be distinguished—you merely perceive slight inflections here and there, as if the hand of the painter who drew this horizontal line along the sky, had trembled in some places.

The western range belongs to the mountains of Judea. Less lofty and more unequal than the eastern chain, it differs from the other in its nature also. It exhibits heaps of chalk and sand, whose form bears some resemblance to piles of arms, waving standards, or the tents of a camp seated on the border of a plain. On the Arabian side, on the contrary, nothing is to be seen but black perpendicular rocks, which throw their lengthened shadow over the waters of the Dead Sea. The smallest bird of heaven would not find among these rocks a blade of grass for its sustenance; every thing there announces the country of a reprobate people, and seems to breathe the horror and incest whence sprung the Ammon and Moab.

The valley, bounded by these two chains of mountains, displays a soil resembling the bottom of a sea that has long retired from its bed, a beach covered with salt, dry mud, and moving sands, furrowed as it were by the waves. Here and there stunted shrubs with difficulty vegetate upon this inanimate tract; their leaves are covered with salt, which has nourished them, and their bark has a smoky smell and taste. Instead of villages, you perceive the ruins of a few

towers. Through the middle of this valley flows a discolored river, which reluctantly creeps towards the pestilential lake by which it is engulfed. Its course amidst the sands can be distinguished only by the willows and the reeds that border it; and the Arab lies in ambush among these reeds to attack the traveller and to plunder the pilgrim.

Such is the scene famous for the benedictions and the curses of heaven. This river is the Jordan; this lake is the Dead Sea; it appears brilliant, but the guilty cities entombed in its bosom seem to have poisoned its waters. Its solitary abysses cannot afford nourishment to any living creature; never did vessel cut its waves; its shores are without birds, without trees, without verdure; and its waters excessively bitter, and so heavy, that the most impetuous winds can scarcely ruffle their surface.

When you travel in Judea, the heart is at first filled with profound disgust; but when, passing from solitude to solitude, boundless space opens before you, this disgust wears off by degrees, and you feel a secret awe, which, so far from depressing the soul, imparts life, and elevates the genius. Extraordinary appearances every where proclaim a land teeming with miracles; the burning sun, the towering eagle, the barren fig tree, all the poetry, all the pictures of Scripture, are here. Every name commemorates a mystery; every grot proclaims the future; every hill re-echoes the accents of a prophet. God himself has spoken in these regions: Dried up rivers—riven rocks—half open sepulchres—attest the prodigy; the desert still appears mute with terror; and you would imagine, that it had never presumed to interrupt the silence since it heard the awful voice of the Eternal.

We descended from the ridge of the mountain, in order to pass the night on the banks of the Dead Sea, and afterwards proceed along the Jordan. On entering the valley, our little company drew closer together; our Bethlehemites prepared their pieces, and marched cautiously before. We found, as we advanced, some Arabs of the desert, who resort to the lake for salt, and make war without mercy on the traveller. The manners of the Bedouins begin to be corrupted by too frequent communications with the Turks and Europeans. They now prostitute their wives and daughters, and murder the traveller whom they were formerly content to rob.

We marched in this manner for two hours, with pistols in our hands, as in an enemy's country. We followed the fissures formed between the sand hills, in mud baked by the rays of the sun. A crust of salt covered the surface, and resembled a snowy plain, from which a few stunted shrubs reared their heads. We arrived, all at once, at the lake; I say all at once, because I thought we were yet at a considerable distance from it. No murmur, no cooling breeze announced the approach to its margin. The strand, bestrewed with stones, was hot; the waters of the lake were motionless, and absolutely dead along the shore.

It was quite dark. The first thing I did on alighting, was to walk into the lake up to my knees, and to taste the water. I found it impossible to keep it in my mouth. It far exceeds that of the sea in saltness, and produces upon the lips the effect of a strong solution of alum. Before my boots were completely dry, they were covered

with salt; our clothes, our hats, our hands, were, in less than three hours, impregnated with this mineral. Galen, as early as his time, remarked these effects, and Pococke confirms their existence.

The moon, rising at two hours in the morning, brought with her a strong breeze, which, without cooling the air, produced a slight undulation on the bosom of the lake. The waves, charged with salt, soon subsided by their own weight, and scarcely broke against the shore. A dismal sound proceeded from this lake of death, like the stifled clamors of the people engulfed in its waters.

The dawn appeared on the opposite mountains of Arabia. The Dead Sea, and the valley of the Jordan, glowed with an admirable tint; but this rich appearance served only to heighten the desolation of the scene.

The celebrated lake which occupies the scite of Sodom and Gomorrah, is called in Scripture the Dead or Salt Sea; by the Greeks and Latins, Asphaltites; Almotanah and Bahor Loth by the Arabs; and Ula Deguisi by the Turks. I cannot coincide in opinion with those who suppose the Dead Sea to be the crater of a volcano. I have seen Vesuvius, Salfatara, Monte Nuovo, (in the lake of Fusino) the peak of the Azores, the Mamelif, (opposite to Carthage) the extinguished volcanoes of Auvergne, and remarked in all of them the same characters: that is to say, mountains excavated in the form of a funnel, lava, and ashes, which exhibited incontestible proofs of the agency of fire. The Dead Sea, on the contrary, is a lake of great length, curved like a bow, placed between two ranges of mountains, which have no mutual coherence in form, no homogeneousness of soil. They do not meet at the two extremities of the lake, but continue, the one to bound the Valley of Jordan, and to run northward as far as the lake of Tiberias, the other to stretch away to the south till lost in the sands of Yemen. Bitumen, warm springs, and phosphoric stones, are found, it is true, in the mountains of Arabia; but I met with none of these in the opposite chain. But, then, the presence of hot springs, sulphur, and asphaltos, is not sufficient to attest the anterior existence of a volcano. With respect to the engulfed cities, I adhere to the account given in Scripture, without summoning physics to my aid. Besides, if we adopt the ideas of professor Michaelis, and the learned Busching, in his Memoir on the Dead Sea, physics may be admitted in the catastrophe of the guilty cities, without offence to religion. Sodom was built upon a mine of bitumen, as we know from the testimony of Moses and Josephus, who speak concerning wells of bitumen in the valley of Siddim. Lightning kindled the combustible mass, and the cities sunk in the subterraneous conflagration. M. Malta Brun ingeniously suggests, that Sodom and Gomorrah themselves might have been built of bituminous stones, and thus have been set in flames by the fire of heaven.

Strabo speaks of thirteen towns swallowed up in the lake Asphaltites; Stephen of Byzantium reckons eight; Genesis places five in the vale of Siddim, viz. Sodom, Gomorrah, Admah, Zeboim, and Bela, or Zoar, but it mentions only the two former as having been destroyed by the wrath of God. Deuteronomy mentions four, omitting Bela, and Ecclesiasticus speaks of five, without enumerating them.

From the remark of James Cerbus, that several considerable streams fall into the Dead Sea, Reland concludes that it discharges its superfluous waters by subterraneous channels. Sandys, and some other travellers, have expressed the same opinion; but it is now relinquished in consequence of Dr. Halley's observations on evaporation; observations admitted by Shaw, though he calculates that the Jordan daily discharges into the Dead Sea six millions and ninety thousand tons of water, exclusively of the Arnon, and several other streams. Several travellers, and among others Troilo and D'Arvieux, assert, that they remarked fragments of walls and palaces in the Dead Sea. This statement seems to be confirmed by Maundrell and father Nau. The antients speak more positively on this subject: Josephus, who employs a poetic expression, says that he perceived, on the banks of the lake, the *shades* of the overwhelmed cities. Strabo gives a circumference of sixty stadia to the ruins of Sodom, which are mentioned also by Tacitus. I know not whether they still exist; but as the lake rises and falls at certain seasons, it is possible that it may alternately cover and expose the skeletons of the reprobate cities.

The other marvellous properties ascribed to the Dead Sea, have vanished upon more rigid investigation. It is now known that bodies sink or float upon it according to the proportion of their gravity to the gravity of the water of the lake. The pestilential vapors said to issue from its bosom, are reduced to a strong smell of sea water, and puffs of smoke, which announce or follow the emersion of asphaltos, and fogs that are really unwholesome, like all other fogs.

FEMALE BEAUTY AND ORNAMENTS IN VARIOUS PARTS OF THE WORLD.

The ladies in Japan gild their teeth; and those of the Indies paint them red. The blackest teeth are esteemed the most beautiful in Guzurat, and in some parts of America. In Greenland the women color their faces with blue and yellow. However fresh the complexion of a Muscovite may be, she would think herself very ugly if she was not plaistered over with paint. The Chinese must have their feet as diminutive as those of the she goats: and, to render them thus, their youth is passed in tortures. In antient Persia, an aquiline nose was often thought worthy of the crown; and, if there was any competition between two princes, the people went by this criterion of majesty. In some countries, the mothers break the noses of their children; and, in others, press the head between two boards, that it may become square. The modern Persians have a strong aversion to red hair; the Turks, on the contrary, are warm admirers of those disgusting locks. The Indian beauty is thickly smeared with bear's fat; and the female Hottentot receives from the hand of her lover—not silks, nor wreaths of flowers—but the intestines of animals, to dress herself with enviable ornaments.

In China, small eyes are liked; and the girls are continually plucking their eye-brows, that they may be small and long. The Turkish women dip a gold brush in the tincture of a black drug, which they pass over their eye-brows. It is too visible by day, but looks shining by night. They tinge their nails with a ose-color.

An ornament for the nose appears to us perfectly unnecessary: the Peruvians, however, think otherwise; and they hang on it a weighty ring, the thickness of which is proportioned by the rank of their husbands. The custom of boring the nose, as our ladies do their ears, is very common in several nations. Through the perforation are hung various materials; such as green crystal, gold, stones, a single and sometimes a great number of gold rings.

The female head dress is carried, in some countries, to singular extravagance. The Chinese fair wears on her head the figure of a certain bird. This bird is composed of copper, or of gold, according to the quality of the person: the wings, spread out, fall over the front of the head-dress, and conceal the temples; the tail, long and open, forms a beautiful tuft of feathers; the beak covers the top of the nose; the neck is fastened to the body of the artificial animal by a spring, that it may the more freely play, and tremble at the slightest motion.

The extravagance of the Myantses is far more ridiculous than the above. They carry on their heads a slight board, rather longer than a foot, and about six inches broad: with this they cover their hair, and seal it with wax. They cannot lie down, nor lean, without keeping the neck very straight; and the country being very woody, it is not uncommon to find them with their head-dress entangled in the trees. Whenever they comb their hair, they pass an hour by the fire in melting the wax: but this combing is only performed once or twice a year.

To this curious account, extracted from Duhalde, we must join that of the inhabitants of the land of Natal. They wear caps, or bonnets, from six to ten inches high, composd of the fat of oxen. They then gradually anoint the head with a purer grease; which, mixing with the hair, fastens these *bonnets* for their lives!

THE CIRCASSIANS.

History, travellers, romances, have extolled the beauty of the Circassians, and yet they have not exceeded the truth. The world has for a long time regarded beauty as an imaginary being—a mere arbitrary existence. The supporters of this extravagant idea have sought to justify it, by saying, that what is handsome in the eyes of one nation is not so in the eyes of another; that a Chinese beauty would be as little attractive in France as a French beauty in China; the beauty of the Circassians is an answer to this mode of reasoning. These women are beautiful in the eyes of all nations; they are sought after in all parts of the world; they bear the sway in all the seraglios of Asia, Africa, and Europe, because they possess that union of pleasing features, that just proportion in all the parts of the body, that freshness, those brilliant colors, that *tout ensemble* which cannot be defined, but which yet exists, and necessarily constitutes beauty, since all men pay it homage.

This is almost the only point of view in which the inhabitants of Circassia, a country between the Caspian and the Black Sea, deserve to fix the attention. It may be easily conceived, that a people who

consider women as a mere article of merchandise cannot make her their companion, nor see in marriage an indissoluble union. The Circassians, accordingly, have several wives, and change them at pleasure; the first wife, however, still retains over the rest a pre-eminence, of which she cannot be divested, and which she preserves till death.

This first wife, who is generally of extreme youth, is purchased like the rest, in the public markets, where an innumerable multitude of women are exposed to sale. They never inquire from whence she comes. If they ask the name of her parents, it is only to learn if she be of a race pure and renowned for its beauty. The ordinary price of a fine Circassian female is from eight to ten thousand piastres.

KING CHARLES I.

In our last number we gave, from an English paper, an account of the discovery of the body of Charles I. In a London paper of a subsequent date, Sir Henry Halford has published a Narrative of the investigation which lately took place at Windsor, in the vault of king Henry VIII. in presence of the prince-regent, and a select few, appointed by his royal highness for the purpose. The following is an extract:

"The vault is covered by an arch, half a brick in thickness, is seven feet two inches in width, nine feet six inches in length, and four feet ten inches in height, and is situated in the centre of the choir, opposite the eleventh knight's stall on the sovereign's side.

"On removing the pall, a plain leaden coffin, with no appearance of ever having been enclosed in wood, and bearing an inscription, "king Charles, 1648," in large legible characters, on a scroll of lead, encircling it, immediately presented itself to the view. A square opening was then made in the upper part of the lid, of such dimensions as to admit a clear insight into its contents. These were, an internal wooden coffin, very much decayed, and the body carefully wrapped in cere-cloth, into the folds of which a quantity of unctuous or greasy matter, mixed with resin, as it seemed, had been melted, so as to exclude, as effectually as possible, the external air. The coffin was completely full; and from the tenacity of the cere-cloth, great difficulty was experienced in detaching it successfully from the parts which it enveloped. Wherever the unctuous matter had insinuated itself, the separation of the cere-cloth was easy; and when it came off, a correct impression of the features to which it had been applied was observed in the unctuous substance. At length, the whole face was disengaged from its covering. The complexion of the skin of it was dark and discolored. The forehead and temples had lost little or nothing of their muscular substance; the cartilage of the nose was gone; but the left eye, in the first moment of exposure, was open and full, though it vanished almost immediately: and the pointed beard, so characteristic of the period of the reign of king Charles, was perfect. The shape of the face was a long oval; many of the teeth remained, and the left ear, in consequence of the interpo-

sition of the unctuous matter between it and the cere-cloth, was found entire.

" It was difficult, at this moment, to withhold a declaration, that, notwithstanding its disfigurement, the countenance did bear a strong resemblance to the coins, the busts, and especially to the pictures of king Charles I. by Vandyke, by which it has been made familiar to us. It is true, that the minds of the spectators of this interesting sight were well prepared to receive this impression; but it is also certain, that such a facility of belief had been occasioned by the simplicity and truth of Mr. Herbert's Narrative, every part of which had been confirmed by the investigation, so far as it had advanced; and it will not be denied that the shape of the face, the forehead, and eye, and the beard, are the most important features by which resemblance is determined.

" When the head had been entirely disengaged from the attachments which confined it, it was found to be loose, and, without any difficulty, was taken up and held to view. It was quite wet,* and gave a greenish red tinge to paper, and to linen which touched it. The back part of the scalp was entirely perfect, and had a remarkably fresh appearance; the pores of the skin being more distinct, as they usually are when soaked in mixture; and the tendons and ligaments of the neck were of considerable substance and firmness. The hair was thick at the back part of the head, and in appearance nearly black. A portion of it, which has since been cleaned and dried, is of a beautiful dark brown color. That of the beard was a redder brown. On the back part of the head, it was more than an inch in length, and had probably been cut so short for the convenience of the executioner, or, perhaps, by the piety of friends, soon after death, in order to furnish memorials of the unhappy king.

" On holding up the head, to examine the place of separation from the body, the muscles of the neck had evidently retracted themselves considerably; and the fourth cervical vertes bra was found to be cut through its substance, transversely, leaving the surfaces of the divided portions perfectly smooth and even, an appearance which could have been produced only by a heavy blow, inflicted with a very sharp instrument, and which furnished the last proof wanting to identify king Charles the I.

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* I have not asserted this liquid to be blood, because I had not an opportunity of being sure that it was so, and I wished to record facts only, and not opinions: I believe it, however, to have been blood, in which the head rested. It gave to writing paper, and to a white handkerchief, such a color as blood which has been kept for a length of time generally leaves behind it. Nobody present had a doubt of its being blood, and it appears from Mr. Herbert's narrative, that the king was embalmed immediately after decapitation. It is probable, therefore, that the large blood vessels continued to empty themselves for some time afterwards. I am aware, that some of the softer parts of the human body, and particularly the brain, undergo, in the course of time, a decomposition, and will melt. A liquid, therefore, might be found after long interment, where solids only had been buried; but the weight of the head in this instance, gave no suspicion that the brain had lost its substance, and no moisture appeared in any other part of the coffin, as far as we could see, excepting at the back part of the head and neck.

"After this examination of the head, which served every purpose in view, and without examining the body below the neck, it was immediately restored to its situation, the coffin was soldered up again, and the vault closed.

Neither of the other coffins had any inscription upon them. The large ones, supposed on good grounds to contain the remains of king Henry VIII. measured six feet ten inches in length, and had been enclosed in an elm one of two inches in thickness; but this was decayed, and lay in small fragments near it. The leaden coffin appeared to have been beaten in by violence about the middle; and a considerable opening in that part of it, exposed a mere skeleton of the king. Some beard remained upon the chin, but there was nothing to discriminate the personage contained in it.

"The smaller coffin, understood to be that of queen Jane Seymour, was not touched; mere curiosity not being considered, by the prince regent, as a sufficient motive for disturbing these remains.

"On examining the vault with some attention, it was found that the wall, at the west end, had at some period or other, been partly pulled down, and repaired again, not by regular masonry, but by fragments of stones and bricks, put rudely and hastily together without cement."

CURIOUS AMUSEMENT.

The Thracians, as Selecus in Athenæus (lib. 4. cap. 14.) informs us, had a custom of *playing at hanging*, for the diversion of their guests, which was done in this manner: a large stone was placed in the middle of the room, over which a rope hung perpendicularly from the beam above. Several of them cast lots who should hang. The man on whom the lot fell mounted the stone, with a sharp bill hook in his hand; when he had properly fastened the rope about his neck, one of the company went forward, pushed the stone from under his feet, and left him hanging. If in this situation he was dextrous enough to cut the rope, all was well, otherwise he continued capering until he was hanged and dead, to the great entertainment of the spectators.

INSCRIPTION FOR A STATUE OF TIME.

Tho' brighter than the diamond's blaze, thine eye—
Tho' livelier than the ruby's glow, thy lip—
Tho' than the lily fairer is thy skin,
And thy cheek lovelier than the opening rose,
Yet be not vain—for Time shall these destroy!
Time's hand shall pluck the diamond from thine eye—
Rude Time shall snatch the ruby from thy lip—
Time's breath shall fade the lily on thy skin—
Time's scythe shall mow the rose-bud from thy cheek!—
Nor yet despair!——Time shall not all destroy!
Fair truth is brighter than the diamond's blaze—
Good-humor, livelier than the ruby's glow—
Chastity, fairer than the lily's bell!—
The blush of modesty beyond the rose!
These—all immortal!—Time's rude power defy,
These shall outlive the skin, lip, cheek, and eye!

FOR THE HALCYON LUMINARY.

Wherefore does the heart complain
  Of the various ills of life?
Is it not a path of pain?
  Is it not a path of strife?

Is it not a desert way,
  Where a lonely flower adorns?
Find we not each pleasure gay,
  Withering roses, strew'd o'er thorns?

Oh! where shall this burning breast,
  And this visage, pale with care,
Seek a quiet scene of rest
  From the ravings of Despair?

In the hour of young desire,
  Have you sought for brilliant fame?
And did heavenly genius' fire
  Fan the taper's glowing flame?

Have you sought for friendship's balm,
  With an open, honest heart,
Which the greatest griefs can calm,
  Sooth the wounded bosom's smart?

Have you—have you sought the bliss,
  From the fountain pure above—
Not the wanton syren's kiss;
  But the smile of virtuous love?

Have you, with industrious toil,
  Follow'd fortune—sought for wealth?
And with Temperance the while,
  Courted vigor, bloom and health?

O then, you have sought each way
  Where the worldly throng pursue
Happiness, from day to day,
  With a moral end in view!

And have all thy efforts fail'd?
  Find you nought but pain and strife?
Disappointments have prevail'd,
  And you curse the path of life!

Bid the demon, then, go forth—
  Let Despair's dark influence cease—
Can you claim a conscious worth?
  Seek the gentle dove of peace!

Still let HOPE her blossoms strew
  Through the rugged path below;
And direct a brighter view,
  Far above this vale of wo!

Friendship then shall gild the way—
  Heavenly love serenely smile—
Wealth and fame—Oh! what are they?
  Hopes, which flatter to beguile.

While CONTENTMENT fills the breast,
  Fearless, though the world combine
All its ills against thy rest,
  HAPPINESS is truly thine! Z.

SUSPENSE.

Suspense! thou doubtful wavering state,
  Bounded alike by joy and pain,
Why do sad presages of fate
  O'erwhelm the soul beneath thy reign?

Why do the spirits ne'er prepare
  To bid a gleam of hope prevail?
Nor buoyant fancy ever dare
  With promis'd bliss to turn the scale?

Too much dispos'd to fear the worst,
  And every livelier hope preclude,
The soul, with fancied misery curst,
  Repels with scorn each offer'd good!

'Tis much, indeed, if to the breast
  A dubious heavy calm be given,
Left, like the prophet's tomb to rest,
  Exactly pois'd 'twixt earth and heaven!

OUR THOUGHTS.

A man's thoughts must be going; the working of his mind is as constant while he is awake, as the beating of his pulse. If our thoughts have nothing to act upon, they act for themselves. Therefore that sort of engagement which takes up the thoughts sufficiently, yet so as to leave them capable of turning to any thing more important, as occasions offer or require, is a most valuable blessing.

THE AGE OF INVENTIONS.

Mr. Jacob Hunchberry, of Middletown, Penn. advertises a machine in complete operation, which contains in itself power sufficient to turn mills, forges, furnaces, all kinds of water works, and will enable vessels of every description to run against wind and tide. This man is said to have succeeded last winter in forming a machine that had power in itself to move—but was too feeble to be able to move any thing but itself.

EFFICACY OF COTTON IN GOUT AND RHEUMATISM.

From the Augusta Herald.

We mentioned in some of our former papers the efficacy of Cotton in cases of burns; and since then several of our readers have, we believe, been eye witnesses to the utility of such an application in cases of such misfortune. We now, on the common principle of humanity, and from a desire with which we trust we are uniformly actuated, to contribute as far as we are able to alleviate the sufferings of the afflicted, mention some *other cases* in which the application of Cotton has been found remarkably beneficial, and which will be found well worthy the attention of those who are desirous of finding an easy remedy for excruciating torture. The cases to which we allude are those of Gout and Rheumatism—in attacks of these disorders, Cotton carded and laid upon the part affected has been found to afford a relief which could be obtained from no other application. Three cases have lately happened within the circle of our acquaintance, where persons had been attacked with one or the other of these complaints. The feet and legs swelled, and were so excessively painful and sore, that the patients could scarcely bear to have any one approach near them: but on the application of carded Cotton, they were immediately relieved from pain, the soreness subsided, and in a *short* time the disorder disappeared. In one case we were *eye witnesses* to the most complete relief from apparent severe pain, in less than one hour. And a recent case has come within our knowledge, of a person far advanced in years, who had been long subject to the Gout, and who having a return of the disorder, found his feet and legs so painful, that he could scarcely get an hour's rest day or night, but who on the recommendation of a person who had tried the remedy now suggested, was induced to have his feet and legs wrapped in carded Cotton, and in a few minutes, to his own astonishment and joy, he found the pain which had so distressed him was *entirely* removed. He fell asleep, had a good night's rest, and found himself in the morning as free from pain as if he had not been under the influence of the disease. The application is *still* continued, and with the *same* success.

We shall not attempt to explain the cause or reason why Cotton produces the salutary effects stated in these cases, any more than we shall in those of burns: it is sufficient for us to state the FACTS as they have come within our knowledge, and to leave others afflicted

in similar ways the liberty of trying this remedy or not, as they please. The circumstance of its being so simple, and so easily obtained, will no doubt be, with some, a *sufficient* cause for rejecting it; and those who choose rather to live in torture, than even to make trial of an easy application, we would by no means urge out of a course they prefer. But even to such we would observe, that simple remedies are often found peculiarly beneficial, even in diseases which, like the Gout, sometimes set both science and physicians at defiance. We shall not presume to say that Cotton will remove the *cause* of the Gout, as we do not know how far its influence may extend in counteracting the violence of that complaint—but if it affords the patient a *temporary* relief from his sufferings, that *alone* is an object of no trifling importance—this effect in two or three cases we know it has produced—it may produce it in others—and as it is obviously a remedy perfectly safe and cheap, and one which may be beneficial, no subject of the diseases mentioned, we should suppose, could hesitate to give it a trial.

EXCELLENT METHOD OF MAKING BUTTER.

The day before churning, scald the cream in a clean iron kettle, over a clear fire, taking care that it does not boil over. As soon as it begins to boil, or is fully scalded, strain it, when the particles of milk which tended to sour and change the butter, are separated and left behind. Put the vessel into which it was strained in a tub of water, in a cellar, till next morning, when it will be ready for churning, and become butter in less than a quarter of the time required in the common method. It will also be hard, with a peculiar additional sweetness, and will not change. The labor in this way is less than in the usual method, as the butter comes sooner, and saves so much labor in working out the butter-milk. By this method good butter may be had in the hottest weather.

CULTIVATION OF THE SUGAR CANE.

We are pleased to learn, that some of the most respectable and wealthy planters of Georgia are engaged in raising the Sugar Cane, which is found, from some experiments, to succeed well, with less labor than in the West Indies, and promises great advantage to that part of the country; as not only a more profitable crop than rice, but as being much more conducive to the general health of the citizens.